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Five years after the Six Day War, security and stability have been achieved on the West Bank and in the Gaza Strip. Thousands of Arabs cross the "green line" daily to work in Israel; Israelis and tourists travel freely and safely through the areas. The Arabs disregarded orders from Jordan and the terrorists and voted in municipal elections. How these conditions were brought about is discussed by Tat-Aluf SHILOMO GAZIT, the Defence Ministry's Coordinator for the Administered Territories, in an interview with ARI RATH, ANAN SAFADI, and PHILIP GILLON.



## 'The Arabs must know the Jews — and the Jews must know the Arabs'

THERE is no doubt, we all agree, despite the Lod massacre, that the position today in regard to Jewish-Arab relations in the areas has never been so good. "I must add," says Tat-Aluf Shlomo Gazit, the Coordinator of Government Authorities in the Administered Territories at the Ministry of Defence, "that it has never been as good in two respects — both our relations with each other and our reactions to outside influences. We do not deal with the Arabs in the areas inside a vacuum. We and they are subject to all kinds of pressures and influences."

"At present, we are being left to work out a relationship with the Arabs with a minimum of outside interference. The Security Council, Waldheim, the great powers, the summit conference — none of these are jogging our elbows. Occasionally we have a bit of trouble, as, for example, at the World Health Organization, but by and large we and the Arabs are being left alone to deal with each other. This is something we always wanted."

"The same thing applies to the Arabs as far as the other Arab countries are concerned: nobody is pushing them. There is no leader like Nasser with a dream of a united Arab world; the Arab states are weak and divided, Egypt no longer has the same dominant position. So there are no important political or psychological forces putting pressure on the Arabs to have nothing to do with the Jews."

**Jordan influence**

"The influence of Jordan, which was once so strong on the West Bank, although not in the Gaza Strip, has declined considerably. The relationship between the Palestinian Arabs and the Hashemite House has changed completely, particularly since September, 1970. The links of the Arabs in the areas with Jordan were very much weakened; the Hussein Plan is a desperate effort by the King to salvage something of his lost power. Even more important has been the decline in the prestige of the terrorists. They received a major blow in Jordan, but even before this the Arabs of the areas were becoming disillusioned. It was a case of 'The God That Failed.' At one time, all kinds of hopes were placed in the terrorists by the population, hopes that proved to be greatly exaggerated."

Why were the hopes so high, so beyond all reason?

"You people of the media are somewhat to blame. The Arabs, like everybody else, are impressed by those who make the news. You see Nixon, Brezhnev and Indira Gandhi on television or on the front pages of great newspapers, and you know that they are shapers of the world's destiny. Then you see Arafat and Habbash up among them, on the cover of 'Time' magazine and so on, so naturally you think that they too are playing in the top league. Then suddenly it all turns out to be nothing but puffs of wind. The disappointment was so great that it worked in our favour."

**Municipal vote**

"The municipal elections were a case in point. Whether we planned it or not, they became a decisive issue. Would the population take direction from Amman or Beirut, or from Tel Aviv? In the result, they gave a clear, decisive answer — and thereby delivered a deadly blow to Hussein and the terrorists."

"Simultaneously with the collapse of the terrorists came the cease-fire on the Suez Canal. This did not affect the areas directly. But it did end a period when everybody, Jews and Arabs alike, rushed to listen to the news, and to read it. Every action was like scratching a sore and keeping it open, whether it brought an Arab

success or an Israeli success. This period came to an end, and people were free to live normal lives. And this is precisely what they are doing."

Tat-Aluf Gazit has analysed what happened to bring about the present happy state of affairs, but has not explained how these successes were achieved. Was it all done with mirrors? What was the trick?

**Two problems**

"We had two problems, the preventive one of overcoming resistance, the positive one of enriching the lives of the Arabs through economic and social development. One of the greatest surprises I got when I first went into the areas in June, 1967, was the discovery of how little Hussein had done for the West Bank. The years between 1948 and 1967 had seen great progress made in scores of countries in the world; the West Bank had hardly changed. This was part of Hussein's deliberate policy to develop the East Bank instead. The Gaza Strip, of course, was completely stagnant. So there was plenty of work for us."

"But first we had to get on top of the security situation. This involved two problems, civil resistance and terrorist actions."

"Civil resistance. By the third anniversary of the Six Day War, most people in the world had already forgotten how frequently this weapon was used against us. There was a time when every anniversary — the Balfour Declaration, the U.N. decision, the Proclamation of Independence, the Six Day War — and hear in mind that the Jewish calendar meant each event had two anniversaries — brought out all the people of Nablus and Ramallah and El-Birah and so on in demonstrations. Schools and shops were closed. The world press picked it all up."

So why did it fall?

"The Arabs pinned high hopes

on civil resistance; they had seen what it could achieve in the U.S. and France. But we were there because of a military conquest, we did not pretend to be a democratic government which needed to please voters. They weren't voting for us as the French were voting for de Gaulle or the Americans for Nixon. Before 1967, they had used the weapon with some slight success against Hussein, when his regime was dependent, to a certain degree, on the people's good will. "So we were able to meet the civil resistance with a shrug of the shoulders — you don't want to open your shops or schools? That's all right by us. In fact, we even showed them that anything they could do we could do better — if they closed the shops for a day, we could close them for a week without our suffering. We refused to do what they wanted us to do — to send in soldiers and police with weapons and batons to beat up children and be photographed doing so. All we did was announce that there would be a curfew imposed immediately, and anybody outside would be shot. We sent in forces to show we meant business. No shooting was ever necessary."

"At the beginning they got good publicity results. But there is a law of diminishing returns, applying to publicity. One strike, two strikes, three strikes in El-Birah, all of them bloodless; even our own press got bored. So did the people — and they were the only sufferers from the closed shops and schools."

**'Made them martyrs'**

"The next thing we did was to exile their leaders. In all, only about 70 people were exiled. After all, this was not such a great punishment — we sent them to Amman, to their own people, to honour and comfort. This was not the same as im-

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# Gazit on Arabs and Jews

(Continued from page 3)

prisoning them, which would have made martyrs of them.

"The positive developments of which we'll talk just now, made passive resistance more and more expensive. When you are poor, out of work and hungry, why shouldn't you demonstrate? If you're a shopkeeper without customers, why not put the shutters up for a day? But where there is full employment and plenty of money, who wants to strike at his own expense, for very doubtful gains?"

So the Israelis overcame civil resistance: how did they defeat the terrorists?

"There was a combination of many factors. First of all, we managed to prevent any munitions getting from the East Bank into the West Bank, despite the fact that we maintained our open bridges policy all the time. Hardly one grenade got through. A great deal of credit must go to our intelligence people, who shun the limelight, but who are of key importance in making possible peaceful co-existence on the West Bank. Apart from keeping arms out of the West Bank, they also did a great job finding out who were guilty of terrorist activi-

no action, and everybody was happy — the Arabs, we ourselves, even the journalists."

What about the doctrine of community responsibility?

He flushes angrily. "We never adopted or applied such a doctrine. We only took normal military measures. If a man could throw a grenade in a crowded market and slip away down an alley, obviously we had to close that alley, to prevent this easy escape happening again. Of course many innocent people suffered indirectly through such measures, but we had to have access roads to get at the terrorist hideouts. Here again, somebody had to suffer. But there was never any question of making the whole community responsible, or punished just for the sake of punishment — never."

He has talked about the need to spare the innocent, yet he has used Emergency Regulations, and imprisonment without trial?

"Only very rarely and when we had no alternative. We know that to keep a man in jail without trial has a smell to it; we only use this power very sparingly, and each case has to be personally approved by the Minister of Defence. And we only use it for a relatively short term of imprisonment. We would rather get a man convicted by a court on a minor count, although we know he is guilty of a major one but don't have enough evidence."

What about the blowing up of houses? This was done immediately, by administrative action, without a decision by a court that the offender was guilty, and that his family was privy to what he was doing?

"If you use such a deterrent, it has to be immediate, within a day, while the terrorist action is still fresh in the memory. You have people killed in a market place; the next day you blow up the terrorist's home. The population understands that if you wait six months to a year, till the end of a trial and till a court pronounces guilt, and then go to the father's house and blow it up, after everyone has forgotten the crime, everyone will say — justly, in my opinion — that you are being very cruel."

## Greating prosperity

Tat-Aluf Gazit turns his attention to the positive aspect of change in the lives of the people of the area.

"More important than preventive measures was creating a climate unfavourable to terrorism. Look at Ulster. The trouble there is 300 years old, yet for 20 years there was quiet. We created economic prosperity and a liberal atmosphere which were inimical to terrorism. Today, I am happy to say, the Gaza Strip is as quiet as the West Bank. The people don't want terrorism."

Where do we go from here? A Palestinian entity, perhaps federated to Jordan and Israel?

"It's not for me to work out political solutions. However, if the Government were to decide that there is a Palestine entity, the question will arise whether the Arabs can deliver the goods. Have they the powers of organization? Take the matter of a West Bank University: talk began on this subject in March 1968, but there has been no results so far."

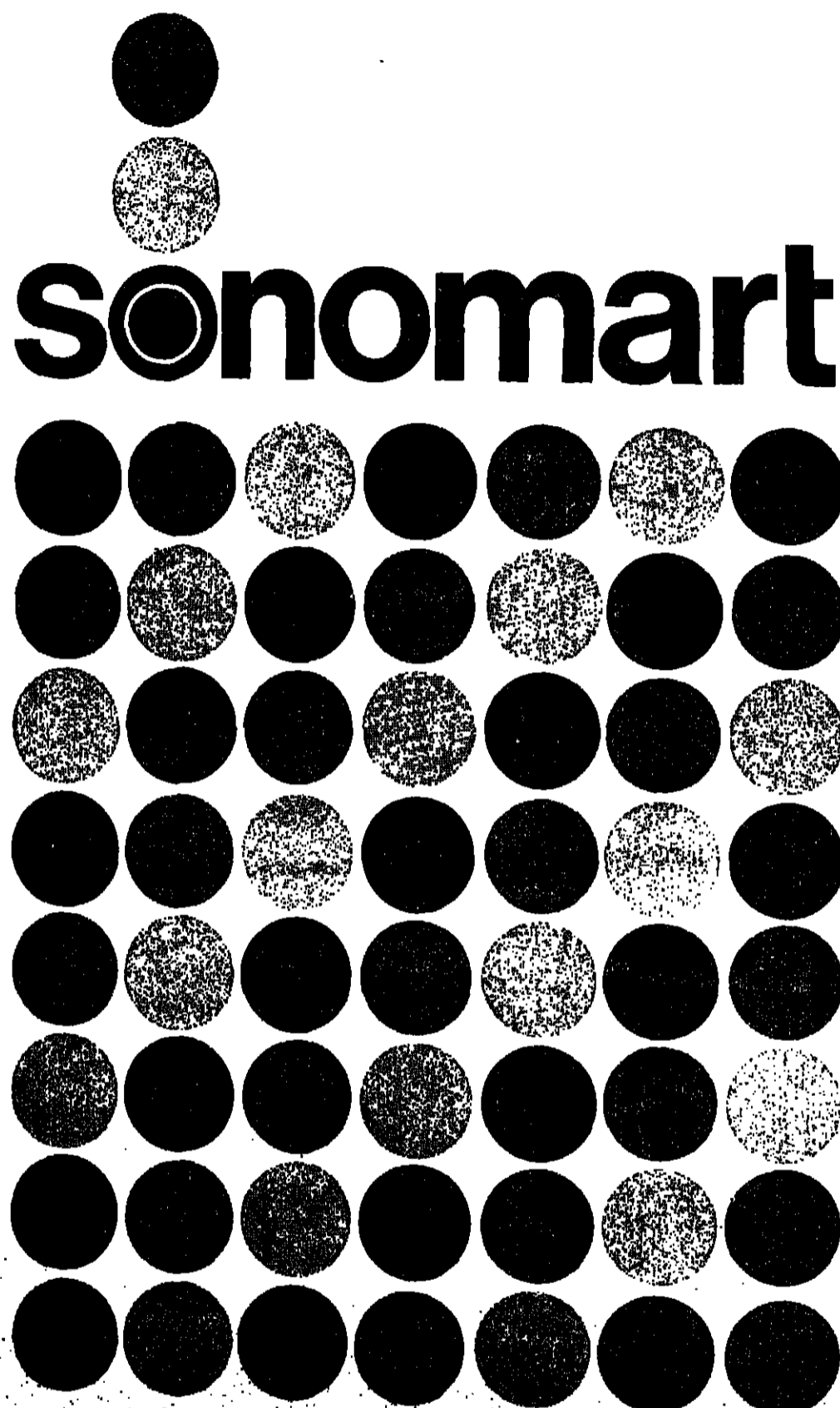
"We are more concerned with establishing conditions in which a genuine dialogue between Jews and Arabs is possible. We have had years of suspicion, prejudice, false images — on both sides. We have both been like a case study out of Freud. I personally think that we must solve the material problems and must get the two poles together, before we can solve the political issue. Things are changing: there are economic and

social contacts, the false images are being broken down. Through agriculture, industry, work, marketing, health, electricity, water, we can provide material on which leaders can work for peace, writ-

"Again, as far as the political and legal issues are concerned, these are matters for the statesmen to decide at a final peace

conference. With regard to material problems, these are rapidly nearing solutions. Work, a high standard of living, consumption goods like TV, a washing machine, and a refrigerator — he has these or will soon have them. Even better housing on the spot, if he wants it, he can get within the next few years.

"One day our leaders will get to that peace conference. We must create conditions that will make a peace possible."



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Rabat, at upper left with Ben-Nasser and Gaddafi, has felt the frustrations of the 18 years that Nasser spent in office; Syria's Assad, lower right, took over a conflict that predated the Six Day War; and the authority of Husein (below), seems more assured than at any time during his reign.



There have been numerous changes in the Arab world in the five years since the Six Day War. Some are directly attributable to the war, others were triggered by the war, and some were the product of natural change and had nothing to do with the defeat of June, 1967, writes DANIEL DISHON, a senior research associate at the Shiloah Centre for Middle East Studies and Editor of the "Middle East Review," in this assessment of its impact on the Arabs.



# The Arab states: an absence of alignment

WRITING about the political impact of the Six Day War would seem tantamount, at first glance, to writing a history of the Arab countries over the last five years. But this would be a gross over-simplification even for the Arab countries most closely concerned, let alone those farther afield.

Trends which originated long before the war have continued to work gradual changes; others were triggered, rather than caused, by the war; others again must be attributed to the war itself.

This stands out most clearly if, in the first place, we look at the internal developments in the Arab countries bordering on Israel. Neither war nor defeat nor the vicissitudes of the post-war situation have changed the nature of their regimes. This in itself is worthy of note. It is difficult to imagine any state outside the Arab world passing through such eve-of-war euphoria, followed immediately by the shock of defeat, without undergoing a revolutionary change (using the term not in any ideological sense but in its primary meaning of radical upheaval and a new departure).

In Europe, not one regime survived defeat after either World War. But King Hussein, President Nasser and Syria's Salah al-Jedid and Nur e-Din Atassi managed to turn their second-rank leaders — particularly their generals — into scapegoats and save their own political lives.

True, for three out of the last five years, Hussein has had to confront the *fedayeen* organizations within Jordan — a direct consequence of the post-war situation. But today Jordan is, as it were, more Jordanian than ever.

And the king's authority seems more assured than at most times since his accession. True, Jedid and Atassi are no longer in power in Syria, but their quarrel with Hafez al-Assad who eventually ousted them in November 1970, pre-dates the war. It can be clearly traced back to 1966. In so far as it was not a naked struggle for personal power, it stemmed from internal developments within the Syrian Ba'th party to which all three belong. The mere fact that in 1967, Assad himself was Minister of Defence, prevented him

from using the defeat of the Syrian army as a ploy in his slow and devious campaign of attrition against his rivals.

It was in Iraq that the need to put an end to the rule of those responsible for the 1907 defeat was expressly and repeatedly cited by General Ahmed Hassan Bakr and his men when they overthrew President Abdul Rahman Aref's regime in July, 1968. Yet these declarations were purely for show. There can be no doubt that the 1968 coup took place because one group of Iraqi soldiers, politicians and soldier-politicians had come to the end of their tether. Another such group took their place, keeping themselves in power since then largely by means of public executions and political murders.

## Egypt's Malaise

Today's Egypt, five years after the war, almost two years after Nasser's death (in office), is characterized by a deep and general malaise, a feeling of disillusionment and impotence which extends, retrospectively, to the entire 18 years of Nasser's rule, and take in Sadat's presidency as well. In creating this malaise, the war had its part. So had a long series of reasons of other kinds: the patent inability of both Nasser and Sadat to solve Egypt's problems of over-population and under-employment, of health and the standard of living; the continued failure of Egypt's school system in which poor education produces poor teachers who pass on poor education to part of the population; the crisis of cultural identification, unresolved after a century of debate and soul-searching, and vaguely peppered over by Sadat's current slogan, "A country of science and faith."

None of these factors is new. The fact that they remained dormant during Nasser's rule bears witness to his extraordinary hold both over the Egyptian Establishment and over his mass audiences. But again, the *glasnost* of the Nasser regime had clearly been running down before the 1967 war. In 1966, it was obvious that the regime was casting about for means to instil new life into its ideology, its institutions and its policies. A reorganization of the

Arab Socialist Union was in the offing early in 1967. New social policies seemed on the point of being evolved. In the aftermath of war, these plans went under. Eventually it was Sadat who, mainly by his incessant talk of "the battle" and "the year of decision," channelled the frustration and resentment, apparently bringing all of it to bear on the question of Israel. The need for a "decision" on Israel was, for instance, the main theme of the student unrest in Cairo in January this year, giving the impression that the Israeli issue had indeed become the dominant factor of Egypt's domestic scene. This should not blind us to the fact that the demand for this specific "decision" had become a symbol of general dissatisfaction with the regime's indecisiveness.

How, then, have the Arab regimes been able to survive defeat? Why is the real impact of war and defeat on the Arab domestic scene relatively limited — much more so than one would assume if one judged by the share of the Israel issue in the output of Arab news media? Partly because, if measured against the basic problems of Egypt, Syria and Iraq, and today perhaps of Jordan as well, Israel and the occupied territories are, relatively speaking, marginal issues. Partly because the regimes in question are not only not responsible to their population but do not have to render an account for their failures. Partly because present-day Arab society does not seem to offer a real alternative to the existing type of regime (beyond what a not her change of personalities.) And partly because Arab readiness to take words for deeds makes it possible to operate with phrases like: "We refuse to accept defeat"; "We reject defeat."

IN the sphere of inter-Arab relations, by contrast, the impact of the war is much stronger and much more clearly traceable. Two phases can be distinguished. The first phase — up to the beginning of Egypt's "year of attrition" in 1969 — consisted of a fairly successful attempt to

break down the barriers between the "progressive" and "reactionary" Arab camps which had characterized the immediate pre-war period, and to replace them by a two-tiered Israel-oriented structure: an inner core of countries bordering on Israel or ready to send troops to her borders; and an outer ring of those who would contribute financial assistance. (The latter were principally Kuwait, Libya and Saudi Arabia, who agreed to pay subsidies to Egypt and Jordan at the time of the Khartoum summit conference in August-September 1967). But the bitterness and mistrust which Egypt harboured against Syria since the war proved insurmountable at that time; Egyptians continued to feel that Syria had dragged them into the war and then failed to do her share of the fighting.

General trends which have nothing to do with the war are at work in this sphere as well: the weakening of the pan-Arab idea has been noticeable at least since the break-up of the Syrian-Egyptian union in 1961. The creation of regional (rather than all-Arab) centres of interest, such as the Persian Gulf, the south of the Arabian Peninsula or the Maghreb is partly the consequence of this weakening of pan-Arabism. But the impact of the war stands out: the "great coalition" formed in May 1967, when success seemed imminent, fell apart in defeat — gradually at first, faster and more completely when failure in the war of attrition added its impact to failure in the Six Day War. Today, when we look beyond the verbiage and the symbolic gestures, it is "every man for himself" in the Arab world.

## Second Phase

In the second phase, beginning with the war of attrition, the real, long-term impact of the war became apparent. Defeat exercised its divisive force. The anti-Israeli coalition disintegrated almost completely. Egypt's attempt to form an Eastern Command (including Jordan, Syria, Iraq) which would exert military pressure on Israel so as to divert some of her forces from the Canal, failed completely. Egypt fought the war of attrition alone. When she gave up and agreed to the present cease-fire, the disintegratory trend extended. Iraq withdrew her forces from Jordan in 1970 and has since been much more concerned with the Persian Gulf affairs than with the Israel issue.

At about the same time, Algeria withdrew its forces from the Suez Canal. Since then, it has concentrated largely on Maghreb affairs. Sudan has, for the time being opted out of inter-Arab activities and is dealing with domestic matters, mainly with the affairs of her southern area. The Federation of Arab Republics (Egypt, Syria, Libya) has failed to align the policies of its members. Finally, the Cairo-Amman axis, mainly of Arab coordination and cooperation from just before the war until Nasser's death, broke up, thus restoring relations between the two states to the

hostility which was "normal" for most of the period 1948-67. The present situation is, for once characterized by the absence of any recognizable camp or alignment within the Arab world, whether along ideological lines or in the shape of anti-Israel alliances.

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Municipal elections: they 'became a decisive issue.' (Newsphot)

ties — and they found out in an operational way. By this I mean that it is not enough to know that Ahmed is a member of a Fatah cell, it is essential to know where Ahmed will be at a particular time.

## Don't harm innocent

"In dealing with terrorism, it is vital never to harm the innocent or the non-involved. You have to approach your problem as if you were a brain surgeon, not a butcher. The brain surgeon removes just enough of the tissue afflicted with a tumour to leave other areas unaffected. We had to do the same thing. If you harm the people indiscriminately without caring who is guilty and who is innocent, they feel that they may as well take action against you. Why shouldn't a man be hanged for a sheep instead of a lamb?"

"Here we had a population in full sympathy with the aims of the terrorists. There were many family links between them and the terrorists. Yet we never forced the population to take sides, we only made them feel that they could enjoy life and prosperity if there was calm. They could vent their anti-Israeli feelings by talking to journalists till the cows came home, as long as they took

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Yet even then, the first outward signs of the rapprochement with the Eastern Bloc states was the 1955 deal which initiated the flow of arms to be used against Israel.

After the war of 1967, Arab motivation in seeking to involve Russia in the Middle East must be related almost totally to the post-war situation and its various stages. But in the process, at least one Arab state — Egypt — has produced a situation in which Soviet involvement, or rather the Soviet presence, has gone far beyond merely finding an ally against Israel. The Soviet presence in Egypt — for which, again, the war of attrition rather than the Six Day War is the dividing line — has become a central national issue, with all this implies for Egypt's domestic situation.

Politically conscious Egyptians are aware that in 1952, when Nasser made his revolution, he defined Egypt's first national aim as "getting rid of the foreign military presence on Egyptian soil" — which at that time meant the British presence along the Suez Canal. They are equally aware that Nasser ended his rule with the establishment of a new foreign military presence on Egyptian soil — the Soviet one. Egyptians also remember that "foreign treaty" used to be synonymous with subservience to outside powers; yet now Egypt has a treaty relationship with Russia.

Egyptians are known to refer to the Soviet presence as "the coming of the Tartar" — a term formerly reserved for the Tartar invasions of the Middle Ages. It is a phrase which eloquently bespeaks an apparently widespread mood. Both the Egyptian students during their demonstrations earlier this year and the right-of-centre opposition,

whose present activities Sadat has revealed in his latest speeches, have questioned the nature of Soviet-Egyptian relations. So has a symposium run by "Al-Ahram."

In his May Day speech, Sadat asked: "What is this nervousness about Egypt's independence?... Those who are getting nervous, why are they nervous about Soviet Russia? We are not in anyone's sphere of influence," he declared. "Why then, is it necessary to weep over Egypt's independence?" Such rhetorical questions speak volumes.

The Soviet issue has thus been added to the general Egyptian malaise mentioned above. A line of political activity conducted — over the last five years at least — to bolster Egypt's strength vis-a-vis Israel has boomeranged and further complicated Egypt's domestic political scene.

**Policy towards Israel**

WHERE remains the question of the impact of the war on Arab political thinking on Israel. The one effect that can be clearly pinpointed is the growing conviction on the part of government and, possibly, army leaders that the foreseeable future offers no chance of a clear-cut military decision which would enable them to realize their aims against an Israel rendered powerless to resist. It must be stressed that the experience of the war of attrition seems to have had a greater share in fostering this conviction than the Six Day War. (The war of attrition thus appears for the third time as the most significant watershed of the last five years: in inter-Arab affairs, in Soviet-Egyptian relations, and with regard to Israel.)

The Six Day War did, indeed, give rise to a short but intense wave of painful, sometimes agonising, Arab self-criticism. But this was quickly overlaid, and

eventually buried under such explanations as that the Six Days had not been a "real war"; that Israel's victory was "treacherous" or "cheap"; that the Arab armies had collapsed because of "weakening resolution" and "confusion" in the highest military echelons (the expressions are Heykal's) so that the Arab soldier had not "really" met his Israeli counterpart in battle, and therefore need not feel inferior.

In the war of attrition, on the other hand, the Egyptian leadership set the time and chose the methods. It believed itself capable of dictating the tactics, the choice of weapons and the scope of operations. But even in the unconventional situation of being confined — as far as the bulk of its forces was concerned — to static warfare, the I.D.F. wrested the operational and tactical initiative from the Egyptians. How this was done is too well remembered to need recapitulation.

The lessons of the war of attrition are apparent in what is now being said and written in Egypt about a future war. The following approaches — not all reconcilable — are propounded:

1. In a new war, Israeli population centres must be hit. This belated testimony to the effectiveness of Israel bombing in

depth (which after all only demonstrated the ability to strike at population centres while actually limiting itself to military targets) is clearly indicated by the type of weapons the Egyptians are requesting from the Soviet Union. Indirectly, it also reveals what Egypt believes her chances to be in Sinai.

2. A new war must be fought with Russia's active backing (which is not forthcoming at the moment).

3. A new war must be localized in a comparatively small area. (This disregards the fact that the war of attrition has shown that the I.D.F. will not let the other side determine the scope of operations).

4. War against Israel must be conceived as a "long haul" — a matter for generations. (The Crusader parallel comes in here).

5. As always when the fortunes of the regular armies are low, new hope is attached to a revival of *jeudayeen* warfare. But the most telling way of expressing Egypt's own assessment of its military prospects was the way 1971, the "year of decision," was allowed to run its course. However, it was Hussein rather than Sadat who — more than once — put the conclusion into so many words. (For in-

stance, in an interview in Aug. 1971, when he replied to a question about the advisability of "heating up" the cease-fire by saying that if such a thing would be "additional trophies and the loss of territory.")

The obvious corollary of this thinking would be that since we cannot promote Arab aims, we should try negotiations. This appears, is not just an *idée* of some stubborn Israeli. On May 14, 1972, "The defenders have started saying: 'We cannot go to war against Israel, why not go to her and negotiate with her.'" One should give equal attention to the two elements of this statement: the are Arab voices advocating negotiations, but in a public utterance they continue to be branded "defeatist."

To sum up: at least the Arab governments actively concerned with the Israel issue — Egypt and Jordan — have to believe that war offers a solution (though it may still be about as a counsel of despair). However, five years after a war, neither seems to have come round to thinking that the alternative is a negotiated peace.

# The public bites back



Justice Minister Shapira: ministers rarely resign in Israel. (Rubinger)

THE vote on Monday, taken to wind up the debate on Mrs. Golda Meir's statement on the Lod massacre last week, was unanimous. Probably even the lone Likud member would have preferred to record his vote as being opposed to the indiscriminate slaughter of unarmed people, if that had not left him in the embarrassing position of supporting the government. Then why a debate?

And indeed the debate could not add a great deal. On such occasions there is a form of emotional escalation. Mr. Zevulun Hammar, religious-kibbutz firebrand, started saying most of the obvious things. Then he indulged in fantasies of James Bond 007 heroics by which an international Jewish underground would be sent to seek out and destroy the terrorists and their associates in every part of the world, conjuring up visions of a world-wide running battle.

It is not just that this is not a practical nor a desirable idea, this sending of Israelis all over, or recruiting Jews or other friends to carry out their mission wherever the local New Left has contacts with the Arab terrorists.

There has been a running fight with the Baader-Meinhof terrorists in Germany during the past few days, conducted by heavily armed and protected police, and this group is known to have connections with the Lebanese terrorists. Shall we have to fight them, too? And the "Red Army" groups in Japan? And the Turkish left-wing terrorists? They murdered Israel Consul Birom, so there is a score to settle, but shall we begin to operate in Turkey, a relatively friendly country.

Lebanon itself is a different matter: they are neighbours with whom we have long had close and practical dealings. There is still hope that pressure will cause Beirut to shut down the facilities they have granted the terrorist groups in the past. One would have expected to hear more from the left-wing speakers on how best to counteract Ha'bah-style propaganda among the leftists of the world and to prevent them from being able to recruit these against Israel.

Mr. Uri Avneri (Ha'olam Hazeh) declared with pathos that he had been trying to do just this, but he has clearly not been at all successful. Single-minded Mr. Toufik Toubi (New Communists) had added his protest against the Lod murders belatedly, and, single-minded, as he is, declared that they had besmirched the red flag.

Mr. Arzi (Alignment-Mapam) said the terrorists had harmed their own movement. That may be so, but it would be unwise to assume that the method will therefore be abandoned.

Mr. Bogin (Herut) had opened the debate in an unusually measured tone, but it is difficult to accept his argument that this is

"once again" a matter of Jews being killed because they are Jews. Hitler had Jews killed because they were Jews, in the pursuit of an insane, obsessive racist cult. The Japanese who murdered Puerto Rican Catholic pilgrims at Lod were surely not in the least concerned with racialism. They pursued a crazy vision of world revolution in which they do not hesitate to murder their fellow conspirators for infringing the strict rules of the sect. It has remained for President Sadat of Egypt to inveigh against Israel in racist style, lauding the murder, and making those in Israel who were inclined for peace agreements with him profoundly uneasy at the thought of Egyptian troops no longer divided from us by the convenient waters of the Canal.

**Unreal**  
The debate was unreal. Protests and declarations are the weapons of weakness, not of strength and hark back to the days when the Jews living in this country were unable to act. The precise measures to be taken against those who harbour the terrorists in Beirut cannot usefully be discussed in public, and the expression of grief and horror could with dignity have been left to Mrs. Meir. However, it is Knesset practice that everyone shall have his say, even if it is much the same as what has been said before.

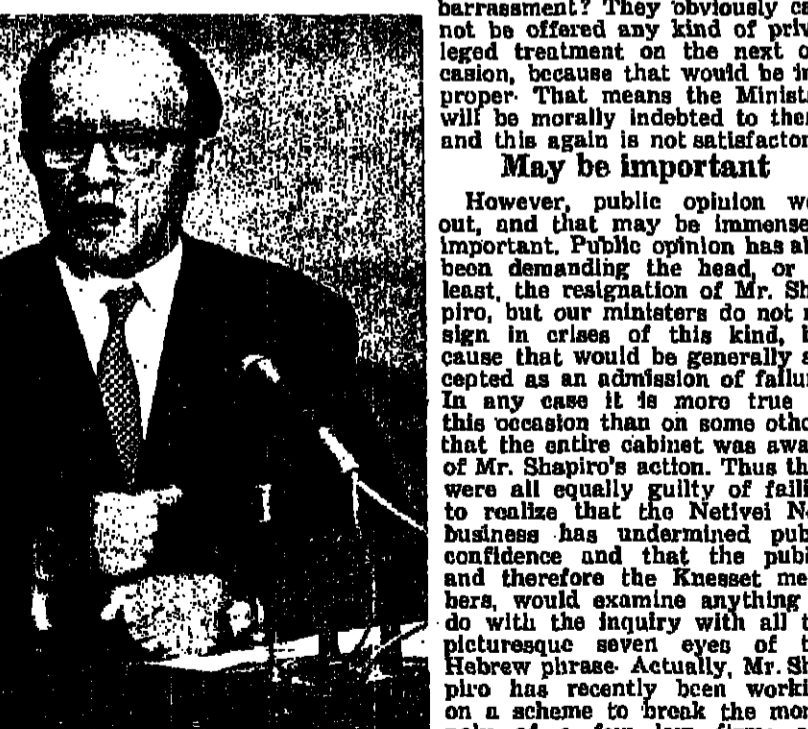
\*\*\*  
THE debate on Tuesday on the high fees awarded to the lawyers who appeared in the Netivei Neft Inquiry Commission was a different matter altogether, with the debate in the Chamber and in the corridors bringing about a

previously unexpected change. This was because it was due to a profound disagreement within the Labour party itself. A mere dispute with the opposition could never have the same effect, except in the unlikely event of a part of the coalition crossing the lines. It was almost absurdly easy for speakers to list all the things Israel could do to half a million better spent than on the four law firms who appeared in the Netivei Neft Inquiry Commission. The most obvious and logical item was legal aid for needy accused, which totalled only IL68,000 in the past year. For one thing, such people do not get top lawyers. It is only one step from there to inquire why top lawyers should have been engaged for the inquiry.

(One answer is that this was necessary after Mr. Motti Friedman, the former manager of Netivei Neft, engaged an expensive lawyer to assist him in the inquiry, which nevertheless resulted in his resignation. He also paid the lawyer, Mr. Yaacov Salomon, a lump sum of IL300,000 in advance, apparently on the understanding that whatever sum was later awarded to Mr. Salomon as lawyer's fees should go back to Mr. Friedman. Justice Minister Shapira, or rather the director general of his ministry, Mr. Zvi Turiz, is being blamed for being too generous in the calculation of fees, and for adding substantial "overtime" to a flat daily fee of IL700 for each lawyer, for a period of 60 days, plus generous expenses. This is apparently what wealthy corporations would expect to pay.)  
The speakers complained, in effect, that Israel is not a wealthy

corporation and cannot afford such fees. The Cabinet, accustomed to even larger figures, apparently accepted Mr. Shapira's proposal without paying much attention. Mr. Shapira, not at all crestfallen, admitted in his opening remarks in the Knesset that it had been a mistake to award such high fees over a period of almost two months, and that some kind of ceiling should have been set.

Mr. A. Ankori (Labour) figured reluctantly that the fee came to IL2,800 a day, which he said was IL128 an hour, though this presumes a 20-hour day. Mr. Ben Meir (N.R.P.) observed that the government was out of touch with the public. Mr. Arzi (Alignment-Mapam) said the high fees were a sign of the materialism that has overtaken Israel. The question that hung over the debate was whether the Minister of Justice could possibly agree to amend the Judicial Inquiries Law so as to reduce the award after the event. In view of the fact that Mr. Shapira had



Gahal's Begin: difficult to accept his "once again" argument. (Rubinger)

However, public opinion won out, and that may be immensely important. Public opinion has also been demanding the head, or at least, the resignation of Mr. Shapira, but our ministers do not resign in crises of this kind, because that would be generally accepted as an admission of failure. In any case it is more true on this occasion than on some others that the entire cabinet was aware of Mr. Shapira's action. Thus they were all equally guilty of failing to realize that the Netivei Neft business has undermined public confidence and that the public, and therefore the Knesset members, would examine anything to do with the inquiry with all the picturesque seven eyes of the Hebrew phrase. Actually, Mr. Shapira has recently been working on a scheme to break the monopoly of a few law firms and chartered accountants who earn excessive sums from government companies and the army.

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N.R.P.'s Hammar: seeming fantasies of an international Jewish underground.

# WHAT A DIFFERENCE FIVE YEARS CAN MAKE



Jerusalem has changed a great deal in the five years since the Six Day War. To see just how much, photographer DAVID RUBINGER went around the city, and brought back a series of views of places which he had photographed before June, 1967. Here are the results.



(Upper left) Canadian U.N. officer escorts Israeli and Jordanian sanitation workers as they put out poisoned meat along border in Abu Tor as part of an anti-rabies campaign. Israel part of the divided city is at right. In photo above, children play at the same spot.



Sniper's corner. The corner of King David and Ha'emak streets was a dangerous spot for Jerusalemites before the war. The intersection was on a direct line with a sniper's nest in David's Tower. In photo above, children peer out before leaving the shelter of a building; at right, in photo taken this week, tourists and local residents stroll along a peaceful street.

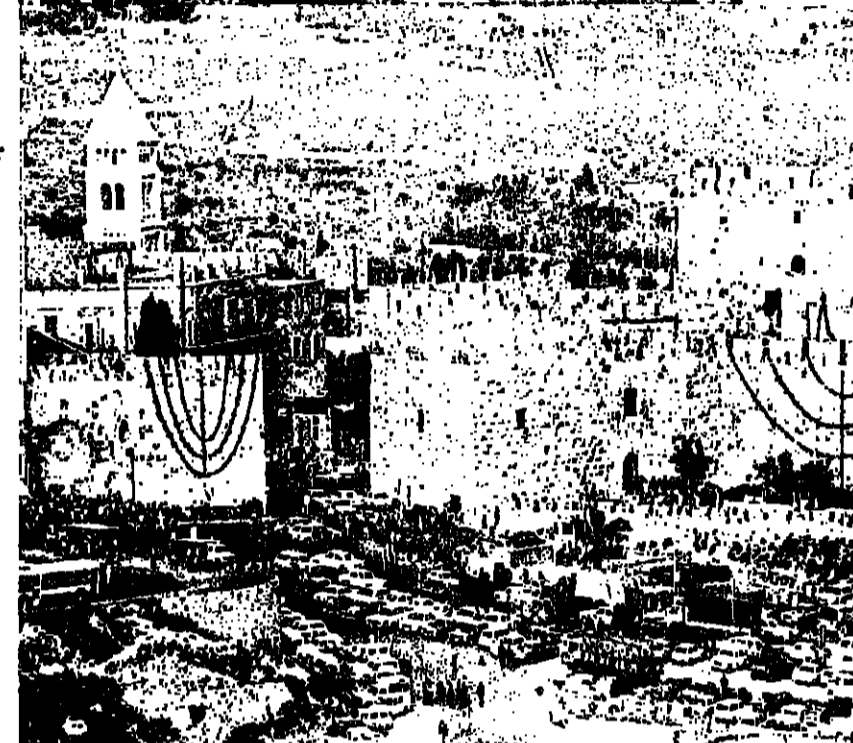


THE JERUSALEM POST MAGAZINE

FRIDAY, JUNE 9, 1972



Jaffa Gate: Pro-War photo above shows sniper wall blocking the break in the city wall through which Kaiser Wilhelm entered the Old City in the first decade of this century. Jordanian machinegun position was in tower at upper right. Photo was taken from the King David Hotel, over the French Consulate in West Jerusalem, whose flag appears on right-hand side of photo. The photograph at right was taken on Independence Day, 1972.



MUSRARA. U.N. Mixed Armistice Commission investigates shooting (above) on spot where a new road (below) has been built in the former no-man's-land.



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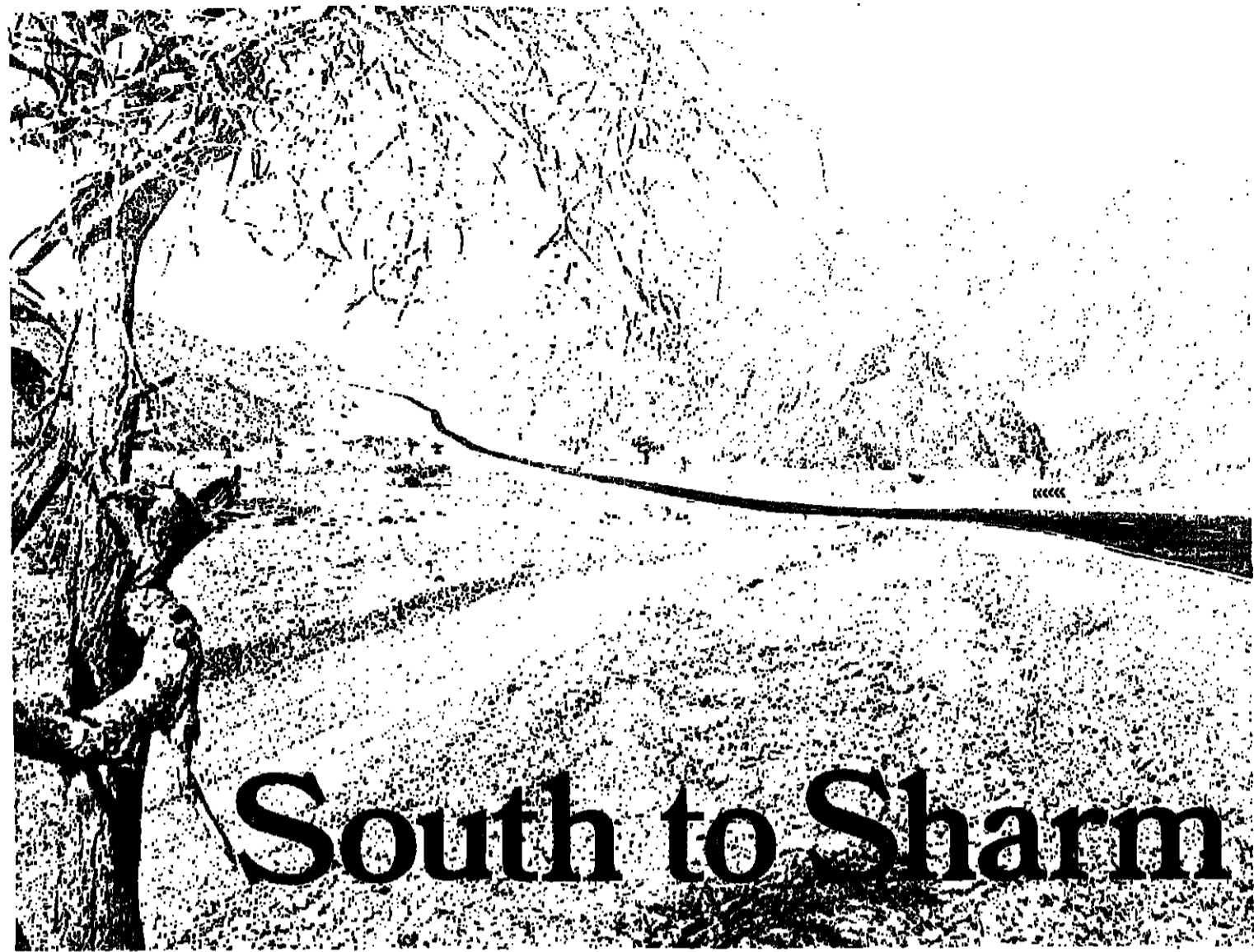
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PAGE NINE



# South to Sharm

The new eastern Sinai road runs for 245 kms. between Eilat and Sharm. (Rubinger)

Plans to develop tourism facilities concentrate on the Sinai peninsula, where five new resorts have been built up along the road to Sharm e-Sheikh. George Leonof reports on a tour with tourism officials.

THE Sinai peninsula has scored top berth in the Government's plans for development of tourism. Here, approved projects can expect the Tourist Ministry's participation of up to 66 per cent of investment — 20 per cent as a grant, the rest in long-term loans at 8 per cent.

Sinai was spared by the axe which fell recently on other regions of the country in the Ministry's reappraised investment priorities, in which loans for traditional tourist centres were whittled down in a bid to encourage greater dispersion of tourism to other regions. Even Eilat, the excursionist's gateway to Sinai, suffered in the process.

Completion of the 245-km. highway hugging Sinai's eastern shore from Eilat to Sharm e-Sheikh has helped overcome the twin blights of the desert — the problems of transport and water. Two airfields, Sde Ophira at Ras Nasrani and the smaller strip at St. Catherine's monastery, have brought the triangular wasteland's inverted apex to within 60 minutes of Tel Aviv. Small desalination plants and underground natural reservoirs provide water to supply modest tourist needs at the few permanent resorts, and there are plans to develop both sources. But it is nowhere enough to care for the thousands of

campers and excursionists expected this summer to spread over the 250 km. of almost unbroken coral-bedded beach along the Gulf of Eilat.

The trip by road can now be made in effortless stages, with the knowledge that overnight comfort is available in at least two points along the way for those who care to stand and stare. Petrol stations are spaced at approximately 70-km. intervals at Nuweiba, Dahab and Sharm.

Five permanent resorts now span this stretch of coast across the gulf from the ancient land of Midian, now Saudi. Two of them, at Nuweiba and Dahab, are settlements founded by a handful of young people determined to make agriculture and fishing — to a large extent augmented by catering to tourists — a paying proposition. Tourism, in fact, is likely to provide the mainstay in the foreseeable future, and Deputy Tourist Minister Yehuda Shaari, accompanying a press tour of the area last week, stressed that tourism was at present the peninsula's only promising economic prospect besides oil. Settlement of the eastern coastal area can come about only through the development of the tourist industry, he said.

Five holiday resorts are to

be built up in the first phase of the Ministry's blueprint for eastern Sinai. Eight kilometres south of Eilat, just across the Green Line that formerly marked the border with Egypt, is Taba, a wide crescent bay with palm clusters along a broad expanse of sand. Better known as "Nelson's Village," it is the movietown of the south, easily accessible yet sufficiently authentic to have provided desert background for a number of films. Here, an enterprising Israeli, Rudi Nelson, pitched a large tent said to have once belonged to King Abdullah of Jordan, shaded a few wooden frames with palm-leaves, and arranged to bring in water and ice from Eilat — providing the first elementary services for excursionists south of Eilat.

Tourist Ministry plans for Taba call for the development of 400 dunams. Mr. Shaari said that, within a matter of weeks, tenders are to be issued for the erection of various-type pre-fabs at the two-and three-star levels, totalling some 2,000 beds. Other tenders will concern the infrastructure, including water and power supply, and a drainage system. Last winter's heavy rainfall pointed up the need to assure that the massive runoff from the nearby mountains does not flood the area. Talks are already under way with the Eilat town council for the extension of a water pipe to the site.

At Nuweiba, 65 km. to the south, the new settlement of Neviot provides the first modern conveniences for the southward bound traveller. Founded a year ago by young people from veteran settlements assisted by the Jewish Agency, it has become a pilot project for the new type of holiday village destined for the Sinai, to include various levels of accommodation, from camping site to hotel.

The three young *Yeshivot* moshav (sons of moshav members) led by Meir Brun, now director of Neviot, found three huts which housed the road-builders on the spot when they came to size up the possibilities in May last year. Four others joined up before construction started three months later. There was neither water nor electricity on the spot, but most of the workers remained for another half a year.

Today Neviot offers 40 double rooms, each air-conditioned and tastefully furnished in trim wooden structures set among palms, with a similarly endowed dining hall seating 100. Large angular-roofed sheds provide shelter from the sun on the broad beach (temperature 28-32 degrees C.) some 100 metres away, approached by paved pathways. The rooms of campers and other excursionists during Passover and Shavuot. They are booked solid for July and August. Per diem rates: IL2 for bed and full three meals a day, or IL23 breakfast only, with later meals at IL12.

A second 200-room self-service restaurant is in the final stages of construction, due to open by early July. Neviot also operates the petrol station, arranges tours in the region — including to Eilat, a Beduin encampment — and is to open a skindiving club.

Dizahav just south of the Beduin village of Dahab, is situated on one of the most beautiful full lagoons along the coast, 6 km. off the highway to Sharm, and facing one of the largest coral reefs in the gulf. Founded last August as a moshav by a group from Kfar Madachi, it has 24 members, 10 children, no water for agriculture but enough for unexciting guests. The founders still live in tents, with an old Egyptian

is not yet a problem for the group, now numbering 16 with four children, who are assisted by volunteers and employ local Beduin.

But the summer months may pose a problem. An hour by taxi daily bus from Eilat, and with its own airstrip for light planes, Neviot was the focus of thousands of campers and other excursionists during Passover and Shavuot. They are booked solid for July and August. Per diem rates: IL2 for bed and full three meals a day, or IL23 breakfast only, with later meals at IL12.

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Dining room at Neve Midbar in Sharm is an inflated balloon in which air pressure must be constantly maintained. (Rubinger)



The Fjord, a short drive south of Eilat on the new road. (Werner Braun)



Trim, air-conditioned huts at Neviot—the pilot resort project in Sinai. (Leonof)

(Continued from page 10)

tenance of services, it is the site of the local authority and an information centre, a police point, clinic, first-aid station and a bank. It is the communications centre for the region, and operates a desalination plant supplying water for local needs. Its one hotel, the Moshe, can put up 120 persons in its 55 rooms at rates ranging from IL20 for just bed, and even a large surplus of candidates, but none is ready to come with family unless assured of decent housing.

The first sophisticated project in the area has already been built in the adjoining bay. Thirty multi-faceted fibreglass polygons on the edge of Marsa Bay opened last week as the first phase of a modern, air-conditioned holiday village of Neot Ophir. The gaily-coloured bungalows are roomy, beautifully appointed and abundantly lighted, located within a 100 metres of deep blue tortoise-shaped bay rich in coral formations and tropical fish, with a narrow opening to the sea. All this for IL40 bed and breakfast, and IL50 full board, with a IL10 discount per person for double occupancy.

The wonder of suddenly coming upon this spurge of colour and shine and warm sands, good food in the desert is subsequently matched by the amazement that in the great expanse of sand it

He noted there is no shortage of candidates, but none is ready to come with family unless assured of decent housing.

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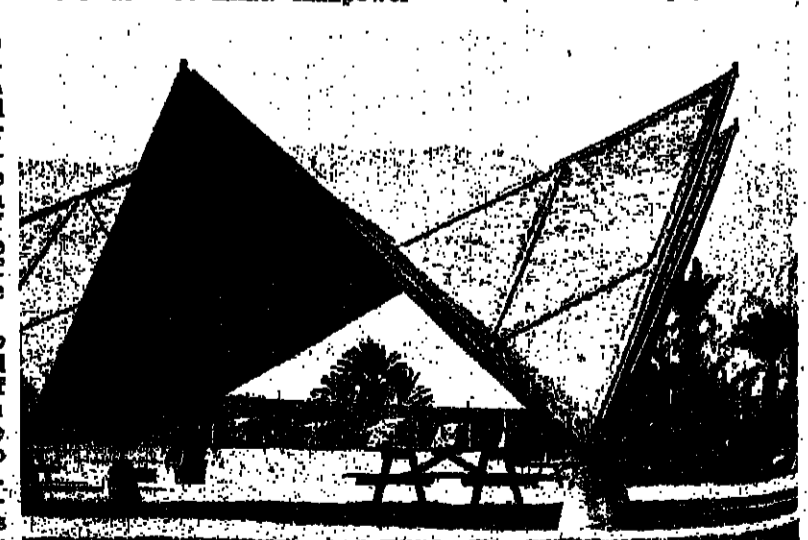
should have been necessary to build the igloos less than a metre apart. Double-walled, insulated as they are, the bungalows are neither meant to be soundproof, nor are they. It is not necessarily a disadvantage but here, too, as so often in urban life, much depends on your neighbours. The solitary Beduin must with puzzlement wonder at the strange ways of the Jews who cross 250 km. of lonely desert to build for themselves something resembling a beehive.

But the bungalows are destined primarily for tourists starved for sunshine in Northern Europe and as an alternative to the North African resorts to which they flee the cold. At Neot Ophir, now building its main phase—a 75-room, three-storey hotel behind the bungalows, they will find besides abundant sunshine and warm sands, good food and a respite whose temperature is matched by the amazement that in the great expanse of sand it

will find besides abundant sunshine and warm sands, good food and a respite whose temperature is matched by the amazement that in the great expanse of sand it



'Nelson's Village' at Taba. The sign warns that there is no life-guard. (Rubinger)



Beach shelter at Dizahav, with camping site seen in background. (Leonof)

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LAST week we dealt with the dates of ripening of the five fruits which are part of the seven agricultural products "which are the glory of the Land of Israel." As it happens there is a reference in the Haftara of this Sabbath to the harvest of wheat, one of the two grains which make up the seven, and it is therefore fitting to round off the picture.

The other grain is, of course, barley. It is of course, well established that the barley harvest begins on Pessah with the cutting of the Omer, and, from the historical point of view, it is the period of the Story of Ruth, where, not only are we told that she arrived with her mother-in-law, Naomi, "at the beginning of the barley harvest" (1.22) but that she remained with the harvesters of Boaz "until the barley harvest was ended, and the wheat harvest" (2.23), and this is one of the reasons which determines the reading of this lovely pastoral idyll on Shavuot, when that harvest takes place.

### Other mentions

That "wheat harvest" is mentioned in two other places in the Bible. The first is in connection with the finding of the mandrakes by Reuven, which took place "on the day of the wheat harvest" (Gen. 30.14) and the second is in the Haftara of tomorrow where Samuel the prophet vehemently remonstrates with the people for what he considers a disloyalty and lack of faith in God for demanding the appointment of a king. He calls upon divine aid to prove that his accusation is justified. "Now therefore stand still and see this great thing which the Lord will do before your eyes. Is it not wheat harvest today? I will call upon the Lord that he may send thunder and rain, and he shall know and see that your wickedness is great" (I Sam. 12.16/17) and so it was.

It is obvious that the whole

point of this incident is that normally thunder and rain are unknown at the period of the wheat harvest, as in fact we know from the cessation of the prayer for rain on the First Day of Pessah, and in point of fact the Jerusalem Targum to the incident with Reuven, with that desire to pinpoint dates which are only given

generally in the text, — which we saw last week with their spelling out the date of the departure of the Spies on Sivan 27, — adds "in the month of Sivan."

This raises an interesting halachic point. The occasion of Samuel's remonstrance was formally to institute the monarchy of Saul which had already been in-

augured *de facto* in Mizra. According to the Mishna (Rosh Hashana 1.1) we are informed that the year of the reign of a Jewish king is reckoned from Nissan, that is, a king who ascends the throne in Adar is regarded as entering his second year the next month. One might therefore have assumed that this derived from

the enthronement of the first king. But not only is the 1st of Nissan too early for the wheat harvest, but thunder and rain then would be an unusual phenomenon. And interestingly enough the Talmud derives this date of the commencement of the reign of Jewish kings from Solomon (RH 2b) who, of course, later than Saul,

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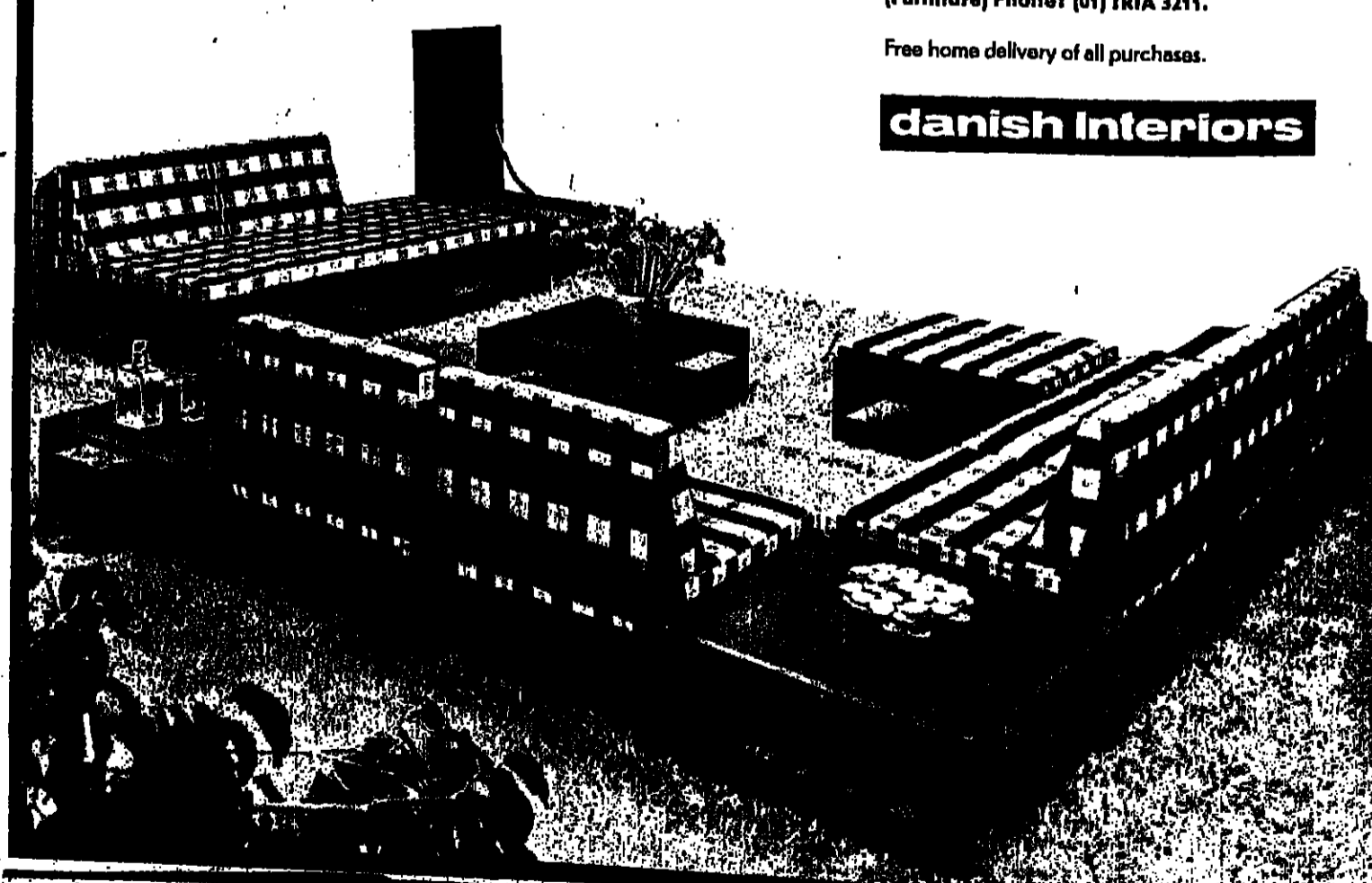
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In the Knesset debate this week on the Lod massacre, speakers underlined the danger represented by the cooperation of leftist groups in Japan, Turkey, the U.S., and other countries with Dr. George Habash's P.F.L.P. Much has now been published here and abroad about this connection, from which The Post compiled this account.

THE use of Japanese "suicide" killers in the massacre at Lod last week surprised all the world — but not Japanese university students. For throughout Japan's colleges last year, a film had been shown quite freely. Called "Declaration of World War," it had been produced together by the Popular Front for the Liberation of Palestine and the Japanese Red Army Group (Sekigunha), a Trotskyist group of some 300 youths believing in international revolution as the only means of achieving radical change at home.

Cooperation between the young Japanese radicals and the Popular Front has been going on for about two years. Kozo Okamoto, 24, the only survivor of the three airport terrorists, has told his investigators.

Only a week before the shootings, the P.F.L.P. newspaper "Al Hadaf" (The Goal) published several articles praising the revolutionary fervor of the new generation of Japanese.

Early in 1970, it is reported, a P.F.L.P. officer using the pseudonym "Abu Ali," probably the Front's spokesman, Bassam Tawfik Sherif, paid a visit to Tokyo. Bassam is the husband of Laila Khaled.

One of those who took part in the making of the film, "Declaration of World War," was a nurse, Fusato Shigenobu, now aged 25, who has been living in the Lebanon since last autumn, working in a refugee hospital and channeling 300,000 yen a month from the Red Army in Japan to support the P.F.L.P. Miss Shigenobu is thought to be the mysterious "Miss June" who acted as liaison officer between the Japanese extremists and the Popular Front.

She was married to Tekishi Uku-deira, one of the two assailants who were killed in the massacre.

Through the film, the P.F.L.P. recruited several young Japanese for training at their camps in Lebanon. Japanese authorities fear that there may be as many as 16 other young Japanese extremists in the Middle East.

KOZO Okamoto left Japan on February 29, after arranging a year's leave of absence from his university. He told his retired schoolmaster father that he planned to travel to Europe.

The police traced Kozo to Canada, Rome, and then to Beirut, where they lost him. Okamoto and the two other young Japanese changed their identities, Okamoto to Daisuke Namba, a notorious figure of Japanese history who tried to assassinate the present Emperor Hirohito in 1923. His companions were Ken Toryo (in reality Yasuyuki Yasuda, an architecture student at Kyoto University) and Tekishi Uku-deira, a former student of electronics who is said to have been associated with Laila Khaled in Beirut — apart from Miss Shigenobu whom he is said to have married — and who bore the name Jiro Sigosaki on his false passport.

In Beirut, the three received training in light automatic weapons and handgrenades.

Under their false names, the three arrived in Rome (probably

by train from Switzerland) at 1 a.m. on Friday, May 29. They checked in at the Anglo-American Hotel not far from the Piazza di Spagna. The next morning two of them went to the American Express office while one stayed in the room. Over the next four days one of them always stayed on guard over their three fibre-glass suitcases.

On Saturday, May 27, they asked the hall porter at the hotel where they could book airline tickets. He took them to a nearby travel agent where they bought three tickets, Rome-Tel Aviv-Tokyo on the Air France flight leaving on May 30.

They checked out of the hotel at noon and took a taxi to the Scalligera Pension in the Via Nazionale, where they took a double and single room. (The pension is in an area frequented by Arabs. Signs in the pension are in several languages, including Arabic.)

On Tuesday, they left the pension and took a taxi at 5 p.m. They checked in at Leonardo da Vinci airport some 40 minutes later. The three suitcases were not opened or checked in any way. The men went through the detector at Gate 9 and were passed.

Air France does not have a counter in Rome, and its passengers are handled under contract by a company called ASA. This company insisted that its responsibility does not include baggage checks. If an airline specifically requests a check, it is done by Italian customs officers.

Air France might have asked for a thorough baggage check that night, as on the previous Sunday night, a Lebanese girl, Amal Kheir, was caught in the detector at Rome airport with two pistols — one in her bra and one in her knickers — which she said she was taking to her father so he could "protect himself from the wolves in the Lebanese mountains." Police now suspect she was carrying out a trial run to test the detectors' efficiency.

WHY do the Japanese young radicals sympathize with the Popular Front — to the extent of dying for it?

A young left-wing radical explained this week: "Japanese society is so rigid and dominated by the past that it is impossible for us to change it."

"We can't support the conservative and backward-looking regime of Mr. Sato and there are no other forces in Japanese politics now that can win power through elections and change things that way. So we are forced into violence and revolution. It's either that or just give up."

"But in Japan today even revolution is not yet possible. So we are forced to go international if we wish to have some effect on changing the corrupt state of the world and cooperate with groups such as the Popular Front in their struggle."

Members of the Red Army Faction include students, nurses, doctors and engineers — a cross-section of young upper-class Japan. Most are either in jail or in hiding or have left the country. Recently, the group hit the headlines with horrifying stories of mock trials, torture and murder among 28 of their members, and an allied faction who had taken to the hills to prepare for revo-

# UNHOLY ALLIANCES

lution. Fourteen of the original 28 had been killed by their friends for such "reasons" as wearing makeup or having sexual relations.

Red Army members have explained their links with the Popular Front as having sprung from an attraction to the Front's "ideological purity." Similarly, several of the ring-leaders in the mountain slayings attempted to justify them as an effort to "purify" their motives so that they would be worthy to lead the revolution which would in due course overthrow the government.

The Japanese are not the only non-Arabs who have been used for operations by the P.F.L.P. An elderly French couple, Pierre and Edith Bourghalter, was recruited to smuggle detonation devices into Israel in April last year. Three young women who were to use the explosions to blow up 12 hotels — two Moroccan sisters and a German-born French girl — were arrested as they arrived at Lod.

Last September, a Peruvian girl, "Della," and a Dutch girl, "Yetti," were duped by Arab boyfriends into carrying suitcases full of explosives on El Al jets flying to Israel.

And a year ago, the Israeli tanker "Coral Sea" in the Red Sea was rocketed by three men whom the Front claimed were members. The Front sent messages asking for the men's identity to be concealed when they landed in South Yemen after the buzzcock attack, as they could then be used for another operation. This week, the English "Sunday Telegraph" reported that the three were American Negroes.

Recently there has been trouble in the Front. George Habash, the Christian Palestinian doctor who first organized the Front, was opposed for re-election as secretary for the first time — largely because he had opposed further hijackings. Dr. Wadl Haddad, a Palestinian

who had organized the hijacking of the Lufthansa jumbo jet to Aden in February, began to play a more active role as chief of operations. Habash had a heart attack and spent a month in hospital, and the new policy of "indiscriminate terror" was launched.

Haddad's objectives are to spread "the worldwide revolution," and it is because of this that he could enlist the help of the Japanese and many others.

A few weeks ago, a congress was held in Algiers at which the Front entered into an alliance with the Spanish Basque separatists.

Other "friends" of the Front are the Turkish People's Liberation Army which was responsible for the murder of Israeli Consul-General Ephraim Elrom, the Eritrean Liberation Front, the Weathermen in America and dozens of other extremist groups.

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# JERUSALEM of YORE



A unit of Austrian soldiers marches up towards the Old City's Zion Gate during World War I.

By Rebecca Shenburg

Special to The Jerusalem Post  
**TRAVEL** to Jerusalem 60 years ago was by train from Jaffa, an unforgettable experience. The narrow, winding railway trail ran between rocks which rose up to obscure the sky at some points and which you could touch by stretching your arm out of the coach window. The arrival at the station with your first sight of Jerusalem, the Tower of David, the City Walls, Mount Zion, and the people in their exotic, picturesque garb, made you fall at once under the spell and charm of Jerusalem.

Streets bore no names, houses no numbers, but quarters and suburbs were named after some notable (this was outside the Old City). Often when looking for someone, the address given was something like: near the big stone at the corner, back of the cobbler's, behind the windmill... but one generally could find the house if one was persistent enough. The Bezalel Art School, now in the centre of town, could not be reached easily in 1913, what with mud and sleet during the rainy season.

The new Yishuv was a small community consisting of teachers, semi-nary students, a few doctors, artists,

musicians. The news of a fresh arrival spread like wildfire. The summer of 1913 brought all kinds of people to Jerusalem, among them several cranks: vegetarians, naturalists, dress-reformers demanding (and demonstrating) lighter garb for the hot climate, missionaries in all fields, messiahs and other idealists who came to the new old country to promote their creeds. You could tell how long people had been in the country by the clothes they wore. The longer they stay, the more worn out and shabby their clothes. It was not considered necessary to replace worn out articles; the worst-dressed—the more veteran the wearer. For women in the summer, a simple linen dress, straw hat with blue or green veil, white shoes or sandals, was quite in order, although some elegant Sephardic ladies even ordered straight from Paris, out of the catalogues of "Printemps" or "Louvre." It seems to me now, got must have been of a special sort, made only "pour ces dames de Jérusalem."

The furniture in Jerusalem at that time was minimal. The standard flat was of two rooms, one called the "lougan" (I still haven't discovered the etymology of the word), a combined bed-sitting-dining-room,

the other, a "cuisine" (presumably from the French "cuisine" or the Spanish "cugina"), an outdoor cubicle of corrugated iron containing an earthen hearth for coals, which served as a kitchen.

Petrol tins and orange cases were disguised as furniture, the former, covered with chintz, serving as chairs, the latter upholstered with straw mattresses and covered by some Damascus cloth, serving as sofa and bed. Windows were curtained by the same Damascus hangings, in keeping with the sofa. There were sometimes some imported rocking chairs and Vienna furniture, but this was for the élite.

The town's meeting place and amusement hall, was the Beit Ha'am, serving as coffee house, club, lecture hall for V.I.P.s, combined. Refreshments consisted of weak Russian tea served in glasses, with lemon and sugar (no milk), dealt out from a huge samovar. There was a Bier Halle (Feig's), where the older people could get a mug of genuine beer and the younger generation a somewhat warm ice-cream. Shop-windows were covered by a thick layer of dust, so the kind of goods sold within remained a secret. Shopkeepers liked their ease and were not very eager to get up and serve a customer.

### Language war

The most modern and fashionable quarter was then Zichron Moshe. This is where the Ezra—the German Hilfverein—and the Hebrew schools waged war over the language of tuition. A teacher who remained on the German side was often called "Boged"—traitor. Schoolchildren threw stones at the Ezra School windows to show what they thought of the Germans.

A year later, World War I broke out and the Turks joined in with Germany. Turkish and German uniforms began to be seen in the streets of Jerusalem. The Jewish youth founded the Red Crescent, Jewish doctors volunteered to train nurses. I can remember a tea given in honour of the nurses by the Turkish officers, in the Russian compound. There was music and the young Turks entertained us in French and German. It was quite different from what we imagined the Turks to be. People began to buy and wear fezzes.

Jerusalem in the winter of 1914-15 meant exile and flight to Egypt. We left for Egypt and after four years there returned to Jerusalem with new hopes and new occupations. Even the old Yishuv took part in the new life, and the town was enlivened by fights between vari-



Austrian Jewish officers and soldiers at the Walling Wall. (Photos: Archive-Rubinger)

ous factions. There was still no partisan press, only one newspaper taking on the aspect of a big city, and interested in arts and science. The Music School was founded and developed. Golinkin founded the Hebrew Opera, a dramatic party denouncing the other. The posters were written in Hebrew and English. These posters made us feel terribly ashamed, until we saw that all other communities in Jerusalem: Copts, Roman Catholics and the Moslem population, were also continuously abusing each other for all they were worth. However, little by little Jerusalem took on the aspect of a big city, cultured and interested in arts and science. The Music School was founded and developed. Golinkin founded the Hebrew Opera, a dramatic theatre of sorts gave shows, and the "Kumkum," a satirical vaudeville show (the precursor of the "Matate") kept us amused. Silk stockings and fashionable apparel, perms and decoilettes, lip stick and blood-red fingernails made their appearance. Is this the Jerusalem of yore, Jerusalem the Golden Jerusalem of my dreams?

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# SCHIZOPHRENIA AMONG THE WOMEN'S MAGAZINES

NEW YORK (Ofns). — "Ladies' Home Journal." But soon the "Journal" — probably the most conventional of the seven — was publishing a whole section by the feminists, had changed the tone of many of its articles and had hired the consumer advocate Ralph Nader to write a monthly article on the subject of his choice. Typical of the new Nader column was one on how women get cheated on pensions because they usually live longer than men.

## Male chauvinist

A recent issue of the "Journal" carried an article on how much pay a housewife is worth (more than she gets) and advises readers to tackle their husbands on the subject: "If he's an incorrigible male chauvinist who wouldn't be caught dead with a wet rag in his hand, then the new balance must be achieved financially... If he won't lighten your load, he should pay you what you're worth."

The same magazine publishes an explicit description of the functions of the female organs, taking the mystery out of gynaecology, plus advice on dealing with unscrupulous door-to-door salesmen.

These are sandwiched between the familiar style of article on "Can this Marriage be Saved?" (the answer is always yes), "What to Do about a Six Year Old Who Still Wets His Bed" and "How to Make More (or Less) of Your Bottom" (Which reminds me of a beauty editor I knew 20 years ago who believed that all her unmarried readers were fast-cheated virgins suffering from acne).

In the spring, suburban in August, splately skin in autumn and chapped faces in winter, and wrote accordingly. Her conviction lingers on.)

Even so, a lot of the taboos have been broken these past two years. The mass market magazines no longer shy away from adultery, venereal disease and homosexuality. Margaret Mead, the anthropologist, conducts an advice column in "Redbook" where she has frankly discussed, among other topics, incest. Medical men now tell women readers that it may be healthy to masturbate. The current issue of "Cosmopolitan," aimed at a young, sophisticated readership, has a long article on lesbianism which examines "the urge that drive a girl into the embrace of another woman." It avers that "more women than you'd suspect have had one or more episodes of lesbian lovemaking in their lives" and goes on to describe some of them.

## Suburban morality

The old suburban morality is rapidly disappearing from women's magazines. Right no longer triumphs at the end of every piece of fiction. The stereotype "other woman" in short stories has ceased to be the tough careerist, threatening the marital peace of a sweet little girl who stays at home, baking brownies and prettifying the chintz slip-covers. The heroine may now be somebody's mistress or a victim of rape. "All things considered, she had made a perfect rape victim" — how can the reader resist reading on?

Some of the changes are self-consciously experimental. The latest "Redbook" has a beauty article entitled "How a Working Woman Finds Time to Look Great." It reveals the cosmetic secrets of a 24-year-old career girl in Cincinnati — techniques which can be copied by any reader. Only the drawings and mention of a "natural style" for her "lightly textured hair" reveal that the subject is black. The same issue faces up to the problem of white parents passing on their racial prejudices to children and, self-consciously again, spells black with a capital "B" and white with a small "w".

Politics have at last found their way into the women's magazines, and there is much more practical advice than there used to be on carpentry, plumbing, income tax and

American women's magazines are having trouble striking a balance between their usual diet of knitting, cookery, fashion and make-up and the "world of thought and ideas" demanded by the women militants. Although they do not know where they are going — it is a long way from the kitchen sink, according to OFNS correspondent JOYCE EGGINTON.

money management. Women politicians are replacing film stars as popular subjects of feature articles. Betty Friedan's face, warts and all, is often photographed alongside her monthly women's lib article in "McCall's".

Nine years ago in her book "The Feminine Mystique" (which continues to be the bible of the liberation movement) Mrs. (or Ma, as she prefers to be known) Friedan lambasted America's popular women's magazines. Pickled (ironically, it now seems, upon "McCall's") she stated: "The world that emerges from this big, pretty magazine is young and frivolous, almost child-like; fluffy and feminine; passive; gaily content in a world of bedroom and kitchen, sex, babies and home. The magazine surely does not leave out sex; the only passion, the only pursuit, the only goal a woman is permitted is the pursuit of a man."

"It is crammed full of food, clothing, cosmetics, furniture and the physical bodies of young women, but where is the world of thought and ideas, the life of the mind and spirit?"

Today Ms. Friedan does not have to look quite so hard. Aside from her own column about life in the

liberation movement, the latest "McCall's" contains an interview with Senator Edmund Muskie entitled "Most Men Are Still Not Committed to Women's Rights," an article on design of day care centres and a page of practical advice on how to unclog drains.

But like other popular women's magazines, "McCall's" is schizophrenic. It still goes for gossipy boudoir features about Jacqueline Onassis' alleged insistence upon a separate bedroom and Princess Anne's alleged arrogance. And all the journals still sprinkle their pages with recipes, beauty and fashion, as though they think in the backwaters of love if the editorial policy becomes too radically feminist.

The real feminist magazines exist on another plane. Catering to a small, highly intelligent readership of coverts, the various tracts of the movement and the new magazine "The

are too erudite and often too physical bodies of young women, to appeal to the masses. What is happening in the popular monthlies is, therefore, highly significant. Although they themselves do not yet appear to know exactly where they are going, it is a long way from the kitchen sink.



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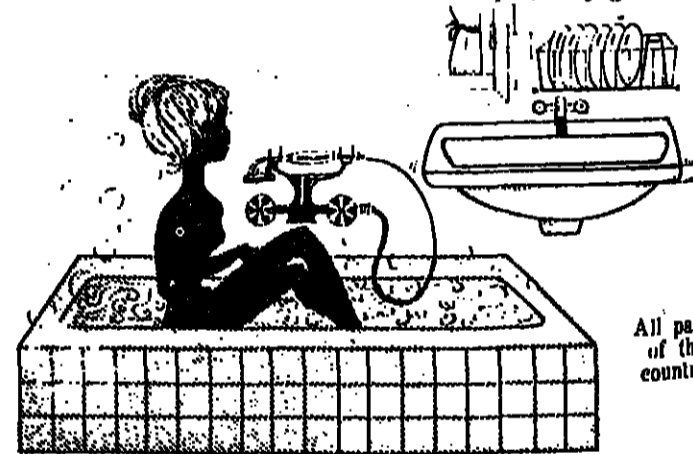


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STANDING behind a middle-aged couple at the ticket office of the bus station, I become aware that unless something is done to break the impasse we are all going to miss the bus. They appear to speak only French and will not accept tickets to Haifa unless they are assured that they do not have to change. The ticket vendor tries them in English, and I think, Russian, but French is what they speak and as they are getting more and more excited and the queue more and more vociferous, I summon up from the depth of my memory enough French to quieten their fears and lead them to the bus.

Monsieur is recognizable from a thousand descriptions — by English novelists: rotund, gray now that his fears have been allayed, fiercely mustached and very voluble. His wife, however, has nothing of the chic Parisienne about her, being so plump as to be almost spherical and her miniskirt reveals more of her chubby knees and thighs than I consider discreet in anyone over 18.

They are evidently a devoted pair for on our way to the bus, in between telling me a long story about their luggage, they pat and caress each other, which would not normally disturb me except as an example of behaviour unsuitable to people of their age and figures, but that their demonstrations take place across my person, they having established themselves firmly on each side of me. Monsieur bobs up and down about the level of my shoulder, firmly clutching my elbow and Madame somewhat further down has her fat beringed finger woven into the straps of my handbag.

Their baggage, piled up at the stage, is as they maintained, truly formidable. Nothing large, but at least 20 small carriers and packages which, even when they are both loaded with a joyful, leave enough for passengers to fall over. The driver, believing they are my responsibility, adjures me to tell

them to remove the obstructions which I can only do by taking a pile on to my own knee.

The fact that we are not sitting together by no means inhibits the affectionate exchanges between the couple, into which, with true Gaelic gallantry Monsieur includes me. Madame, who is sitting across from me and two seats down reproaches her husband in piercing tones because he forgot her good morning kiss without which she cannot begin the day. He is all apologies and promises to repair this grave omission later with embellishments.

By way of compensation he nibbles my ear from the back and tells me long stories of which I understand no more than a phrase here and there, my French being of a strictly practical order, mainly confined to establishing the whereabouts of the gardener's aunt. I stare straight ahead trying to pretend I am alone. From the grins around me I note that a great many people understand more French than I had imagined, no doubt much more than I do.

At Acre, I prevent them with difficulty from getting off, trying to explain that "direct" does not mean "as the crow flies" — a metaphor I regret having embarked upon. Monsieur now comes to sit beside me and entwines the rest of the journey by squeezing my arm and patting my cheek. It is a fine thing, he declares, to cause a little anxiety in a wife, even one of 35 years standing.

There are quite a number of my co-citizens on the bus and I would like to indicate to them that these people are total strangers to me, but can think of no way short of making a scene which would be even worse, but as we slide in to Haifa, in a meticulously planned move, I slide out and slope off before they realize we have arrived. If they want any more help, they can ask a policeman.



Mrs. Charlotte Jacobson (far right), chairman of the Hadassah Medical Programme, attends the opening of the hospital's new centre for the computerization of medical records. She is seen with (from left to right): the director of the computer centre Mr. Joseph Alon, director of the Hadassah Medical Programme Professor Kalman J. Mann, the donors of the centre, Mr. and Mrs. Paul Frankford of Larchmont, New York, and Mrs. Faye Schenk, National President of Hadassah. (Braum)

## Jewish Agency tackles problems of aliya

By Susan Bellos

IN unsuccessful aliya, 50 per cent are cases where the wife and children have not been properly absorbed, and this generally means problems with schooling," said Mrs. Charlotte Jacobson, newly elected chairman of the American Executive of the World Zionist Organization, in an interview recently.

Mrs. Jacobson is well known in Israel as former President of Hadassah but on this visit she has been attending meetings at the Jewish Agency in her new capacity. They have been concerned with topics like aliya, absorption and youth problems. "We're falling off with the 30-40 age group," Mrs. Jacobson said rather anxiously. "We have the youth and people in their fifties, but the people in the middle seem to be lost."

However, Mrs. Jacobson emphasized that immigration from the U.S. and Canada is still strong and steady. "Perhaps there is less enthusiasm in the U.S. about aliya than there was after the Six Day War," Mrs. Jacobson admitted, "but disenchantment is much too strong a word." There is perhaps a bit of resentment and a "feeling that Israel wants aliya but not olim."

She thinks that the absorption of immigrants has improved, especially since a social worker has been plac-

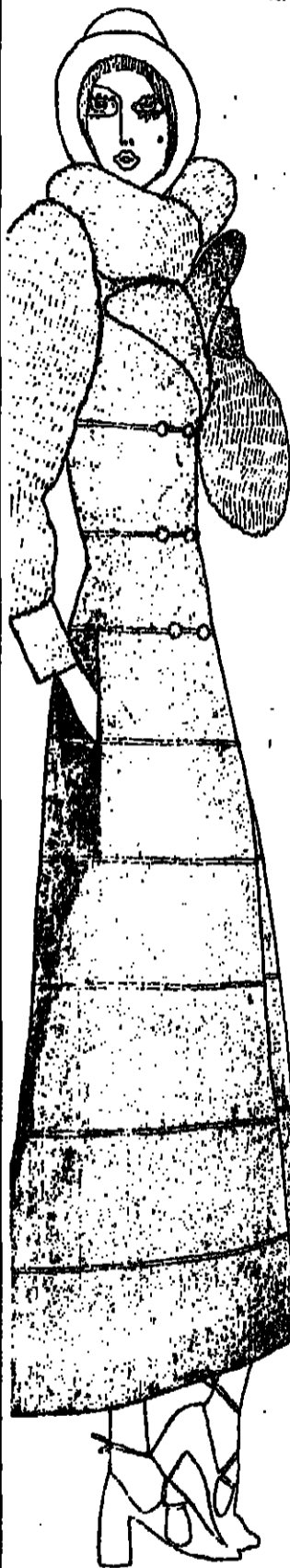
ed in every Absorption Centre. She emphasized, however, that what bothers new immigrants more than anything is not so much housing, though this is very important, but how their children manage in school. She added that in every school a special teacher must be delegated with the responsibility of helping new immigrant children to fit in.

Mrs. Jacobson was part of the Hadassah delegation which stalked out of last January's Zionist Congress after a resolution had been passed demanding that all Zionist leaders immigrate to Israel after two successive terms of office. (This would have affected, incidentally, the whole Hadassah leadership of the past ten years). The Hadassah delegates were eventually pacified when this resolution was declared unconstitutional, but Mrs. Jacobson declared, almost six months after the event, that "the dust still hasn't settled and we're still angry." Hadassah very much resented being put in a position "as if we are against aliya, which is one of our basic principles."

As far as she could see, her work as an American Zionist lay now in "reassuring potential immigrants that they really are welcome and needed in Israel." People who want to come here must not think that, just because there is a large aliya from the U.S.S.R., Americans and Canadians aren't needed, she said.

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# HOUSEHOLD HELP

**T**HE domestic comedy programme "Dany Ve'Shelly" on Israel Radio was devoted recently to the familiar subject of household help. Dany and Shelly were dissatisfied with their domestic help, and each promised the other to undertake the unpleasant chore of giving her notice to leave. The upshot of it was that the maid would stay, but henceforth would do "laundry only by machine, and no ironing."

Household help today is very much a "seller's market." A good one (domestic helper) is hard to come by, and to keep one, the housewife had better know her responsibilities as an employer.

To begin at the beginning, there is the question of where to find a reliable domestic helper. It is my experience that, as with so many other things in Israel, the very best way is through personal recommendation. A friend or neighbour's maid is likely to know someone else who is in the market for similar work. When my previous help, who had become very attached to our family, was forced to leave for health reasons, she agreed to stay on until she had found a replacement for herself, one of her neighbours.

When this is not possible, a prospective employer can turn to a professional employment agency, either a private one, where a modest fee is charged for the introduction service, or a public *Likhat Avoda* (Labour Exchange) of the Labour Ministry, whose services are free. In Tel Aviv, for instance, domestic helpers can be found through the *Likhat Avoda* at 69 Rehov Alonim or at the special Department for Domestic Help at Rehov Yohanan HaSandlar (near Allenby). If you request a domestic helper on an hourly basis via the *Likhat* in Tel Aviv today, you will be asked to pay a wage of IL4.60 an hour.

A friend of mine who recently sought help through the Labour Exchange found that the office was not sympathetic to specific requests such as hers for a "youngish person." Of the three or four women she tried from the Exchange, two came to work in Tel Aviv from as far away as Ashdod and Beit She'an, which my friend thought not very practical. In the end, she found someone through a neighbour's recommendation.

**Ready for hire**  
The Labour Exchange, however, is a decided improvement over an old-style of "labour market" which still persists in modified form in Tel Aviv today. If you go any morning to the corner of King George Avenue and Allenby Road, you will find a collection of women hanging around ready to hire themselves out as domestic labour. (Just across the street, on the Allenby-Shelkin corner, is another collection, of men, some with paintbrushes or carpenter's tools, apparently signs of their trades.)

Out of curiosity, I approached this group of women, about seven of them at midmorning on May 21, and as I neared, they began calling out, "avoda, avoda!" ("work, work!"). A not-so-young woman in a bright-coloured dress and ker-

chief offered her services "b'kablut" — which means she would contract for a specific job, such as washing all the floors, and windows in a three-room flat for a lump sum, regardless of hours. This is a common practice among the free-lancers, I am told. She tried to talk to me in French, apparently so the others would not understand, and then followed me across the street to explain in Hebrew that she could not give me a price estimate until she saw the flat. "Give me morning," she pleaded, and I had a hard time getting away. As I moved on, yet another woman tried to follow me, calling "avoda, avoda." It was hard to believe this was a seller's market.

These street-corner free-lancers are a remnant from the past, when King George-Alleby used to be Tel Aviv's central "employment office" for domestics. I learned from Mrs. Hannah Rosenbaum, who runs the bureau to all domestic helpers and their employers in the Tel Aviv Labour Exchange at Beit Brenner on Rehov Brenner. For decades, disadvantaged domestic helpers have been pouring out their woes to Mrs. Rosenbaum's motherly ear. Her one-woman office campaigned hard to remove the blight of work-seeking women from the King George-Alleby corner. The biggest hurdle was overcome when the Tel Aviv Labour Exchanges agreed to list women for domestic work whether or not they lived in Tel Aviv-Jaffa. Today, daily workers from as far away as the Jerusalem Corridor are changes. Those few who remain in the streets do so, it is assumed, because they are for some reason unacceptable to the Labour Exchange or because they feel they can earn more by a flat "contracting fee" than an hourly wage of IL4.60.

**Minimum wage**  
Not only IL4.60 an hour, but even IL5 an hour is a common rate for hourly domestic help in the Tel Aviv area, Mrs. Rosenbaum says. At the same time, she told me that her office will shortly issue a set of guidelines for employing domestic help, which will include a recommended IL3.80 minimum wage. (This is largely theoretical, since the actual going rate is higher.)

This set of guidelines — the first of its kind — will be available to any employer who wants it, through the Tel Aviv Labour Council, Beit Brenner. It will set down the legal responsibilities of the employer — which were explained to me both by Mrs. Rosenbaum and by Attorney Yehudit Nahman, who is the Legal Adviser at the Social Security Centre of the Histadrut.

The first responsibility which cannot be stressed too often is the employer's legal duty to pay Eitnah Leumi (National Insurance) for any employee, be it cleaning woman, nursemaid, gardener or whatever. Strictly speaking, the duty to register at Eitnah Leumi applies after the first day of work the employee does in your home, but practically speaking, National Insurance is paid after three months' employment, since it is due in three-month instalments.

It is of utmost importance for the housewife to pay National Insurance for her helper. If she does not, she is liable for having insisted my household help come in for a few hours on the morning of Erev Shavuot — until Mrs. Rosenbaum assured me I was entirely within my rights. For the domestic helper who works once or twice a week for hourly wages, the holiday question is fustier. There is no law requiring the housewife to pay her maid if her usual

day of work happens to fall on an official holiday. Sometimes the day of work is switched around on that week, by mutual consent. Sometimes the day is paid for in full, or in part, as a gesture of goodwill. It is an individual matter.

Sick leave for domestic helpers is still undefined by law. There is a generally-accepted custom, says Mrs. Rosenbaum, of granting the domestic worker up to two weeks' paid sick leave per year. This means that if a woman works twice a week in a particular household, she is entitled to four days' annual sick leave with pay from that household, as that is her norm of two weeks' work.

The greatest source of conflict between employer and household employee is undoubtedly in the field of Severance Pay, and many cases of this kind reach the Labour Courts. By law, a dismissed household employee is entitled to severance pay of one month's salary per year of work, if she worked on a monthly-salary basis; or two weeks' wages per year of work, if she was employed on a daily or if an employee has worked continuously for more than a year. Temporary interruption of employment does not disturb this continuity, nor can an employer get away with deliberately firing the help near the end of the year to avoid severance pay.

**Work accidents**  
A form for payment will be sent to your home every three months; it is payable at any Post Office Bank. Rates range from IL2 a month for an employee who gets less than IL40 monthly, to IL30 for one who earns wages of IL1,000. One-quarter of the sum can be deducted legally from the employee's wages — if she agrees. In any case, the employer is responsible for paying the full sum.

For domestic workers under 18 years of age, only partial National Insurance (to cover work accidents) is required. Child-care helpers on a regular basis should be insured, but occasional baby-sitters need not be. The second obligation of the employer is to give annual leave with pay. In practice, most domestic workers are not interested in the time off, but generally consent to the employer at some inopportune moment with a demand for a lump sum "for my annual leave money." The intent of the law, says Yehudit Nahman, is for holiday-with-pay, not extra money. In the first four years of employment, the worker is entitled to 14 days' leave (including Sabbaths); in the fifth year of work 18 days; in the sixth, 18 days; in the eighth and up to 28 days' maximum paid holiday. The maid is not supposed to work during her annual leave.

Household workers who are employed on a monthly salary basis are entitled by law to days off on all legally fixed days of rest, without any docking of wages. For Jewish employees, this means every Sabbath and the following festivals: Rosh Hashana (two days), Yom Kippur, the first and eighth day of Succot, and the seventh day of Passover, and Shavuot. For non-Jews or Christian communities are followed. Since no formal work agreement covers domestic helpers, the question of paid days off on minor holidays is a matter of debate — and goodwill — on the parts of employer and employee. Some follow the custom prevalent in government offices; most, I imagine, simply play it by ear, as the occasion arises.

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months, her employer must give her a chance to return to work within a year after the birth. For domestic helpers, there is no obligation for the employer to pay anything towards a sick fund or pension fund. Neither is there any legal retirement age. Retirement because of advanced age does not automatically entitle the employee to severance pay, but if a medical certificate of ill health is produced, severance pay can be claimed on this basis.

It is worthwhile to remember that some things fall in the realm of law, others simply by custom. I have always thought it proper to give my household help a hot, voluntary meal — but this is purely a voluntary matter. Some helpers prefer a large mid morning breakfast. Mrs. Rosenbaum says she knows of one employer, a respectable doctor, who deducts 50 agorot from the help's pay for every meal she eats!

**Oral agreement**  
What is significant, is that whatever custom is adopted becomes a sort of work agreement by mutual understanding — and subsequent attempts to alter it can be considered a worsening of work conditions. Histadrut Attorney Nahman points out. For instance, if the domestic helper begins leaving work a half hour early every day, and the employer does not comment on it right away, "agreement" by implicit conduct. Later on, the employer has no right to complain, in law, "an oral agreement carries the same force as a written one."

Domestic workers who are members of the Histadrut either in their own right or through their husbands' membership are welcome to the assistance of Mrs. Rosenbaum's office in securing their full rights under law and custom. Her receiving hours are 6:30 p.m. — 8:00 p.m. on Monday and Wednesday, and 8:30 a.m. to 11:30 a.m. on Tuesday and Wednesday. She also welcomes members of domestic help, whether employed by the Histadrut or not. In Jerusalem, Tikva Book performs the same services at the Local Labour Council, Department for Women Wage Barriers, and Esther Cohen is her counterpart at the Haifa Labour Council. **MARTHA MEISEL**

**Birth control 6,000 years ago**  
**ATLANTA (UPI).** — "Historically speaking, the continuous administration of small amounts of progesterone over prolonged periods of time for contraceptive effects may have had its origin with the Australian aborigines 6,800 years ago," Dale said. Quoting medical historians, Dale said it was a "well established procedure that young girls not wishing to become pregnant should consume a diet rich in the local sweet potato plant (yam) and that adherence to this diet would give the desired results."

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# Getting along swimmingly



By Sonia Roberts

**L**ONDON (EWF). — EVERY year in Britain, 1,000 persons die by drowning, a part from those who choose to commit suicide by water or those who perish in water transport accidents. In almost every case, research reveals that the accident could have been avoided had the victim known how to swim. Young children are especially at risk — one third of all those who die in this way are under 15 years of age. Boys are more at risk than girls, and surprisingly, those who live beside obvious sources of water danger — such as lakes, rivers, canals or at the seaside — are less at risk than those who live in apparently water-safe, inland and urban environments. It appears that where the danger of playing by the water are obvious, parents put themselves out to warn their offspring and, indeed, usually see that they can swim as soon as they can toddle. However, as the U.K. Royal Society for the Prevention of Accidents points out, the adventurous youngster often finds opportunities for water play in the most unlikely settings. As a nation becomes increasingly industrialized there are more and more sources of potential, yet not obvious water dangers to be discovered in this way.

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**In the bath**  
Much work has been done on this subject in Germany, at the Cologne College of Sports. It was in their specially-designed and heated training pool in 1971 that little Peter Breuer claimed what little stands as the world's youngest swim record. Peter, who had begun his swimming instruction in the bath at home at four and a half months of age, swam for nine minutes 32 seconds when aged only six months and 12 days old. At Munich, meanwhile, 34-year-old Heinz Bauermeister has specialized in teaching babies to swim in a pool which is kept permanently at 30 degrees centigrade. His record-breaking pupil is Eva Ganzinger who, after starting swimming lessons at the age of two-and-a-half months, dived from the one-metre board and continued swimming unaided for the next 15 minutes when aged two years and five months. Doctors advising swimming organizations stress that children are not ready for serious competition until around the age of 10, and that championship-training should definitely be postponed until after puberty.

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# A POWERFUL WRITER REPEATING HIMSELF

SHALOSH NOVELLOT שלוש נובלות (Three Novellas) by Yitzhak Orpaz. Sifriyat Poalim. 240 pp.

Reviewed by Miriam Arad

MOST people take life for granted, with life meaning something like this:

"What do you do every day?"  
"I eat."  
"What else?"  
"Drink, defecate."  
"What else?"  
"Sleep, get up. Sometimes, with the wife."  
"And what'll you do tomorrow?"  
"(Joyfully) We're going to move into a new flat."  
"And there? What'll you do there?"  
"(Pause, then, desperately) But with heating under the floor..."

This dialogue is taken, with some deletions, from "A Narrow Step," the first novella in this volume and the only new one of the three. The others are "The Death of Lyanda" and "Ants," both reviewed at the time of appearance in 1964 and 1968 respectively. The idea in all three, as well as in Orpaz's novel "Daniel's Trials" ("Massa Daniel"), reviewed here on February 13, 1970,

is that there are two ways out of the "I eat, drink, sleep" impasse, both of them drastic. One is the way of Yeruham, the hero of "A Narrow Step," and it implies a withdrawal from or denial of life that amounts to death in life.

The first imperative is to deny doubt, refuse to admit the existence of questions. Yeruham's work consists of editing and proofreading Holocaust material which, as he maintains, involves no questions, "perhaps because the people concerned are already dead." The ironic implication here is, of course, that the archeologist Yeruham must be dead. True, in the beginning, when he was still a novice at the job,

"my mind used to try and follow my eyes over the herds of letters, the words. Then I wearied of that. What does it mean, a soul in a piece of soap? I don't remember just where I read that, I do remember wasting half an hour of useless reflection on it. As soon as I let the eyes do the job on their own productivity went up."

Any nagging doubt that may still remain is nipped in the bud by the order with which Yeruham fences himself in. He and his wife Miri have fixed days for everything: "On Tuesday we hand in laundry and on Friday the messenger delivers it home. Monday and Wednesday we go out — one of them to see friends, the other to the movies. Saturday evenings we go for a stroll and come back and do the week's accounts..." And on Tuesdays and Saturdays they copulate.

Nevertheless, the system is not foolproof: a core of unequity, the seed of upheaval, remains and may catch one unaware, "gripping you suddenly in the middle of a nap, the card-game, meal, copulation. Suddenly, like a door shutting before its time, like a call coming from an unforeseen direction, like a walking tower suddenly collapsing on the stairs." It does leap from the most unexpected corners too, like Yeruham's dull old mother-in-law, as dead-in-life as any, whose look "as if were reproaches me, a watery, extinguished look, shimmering sometimes like an old puddle and full of reproach. I found a way to deal with that, too. I push my glasses down my nose and she turns, scatters like a cloud."

So far so good, and Orpaz is very good, indeed, at revealing the menace that lurks beneath all this methodical, mechanical, bourgeois snugness, the fear that makes Yeruham — and the Yeruham in us — stick to our schedules and our habits and our little orders, lest we stray a step and find ourselves



Yitzhak Orpaz — the core of silence.

staring Death in the face, or life, or God, or the Devil.

The other way is, to put it more crudely and less philosophically than Orpaz, smashing up the whole caboodle. It is the one that Yeruham finally takes — and retreats from. One can find names for it, like freedom through destruction, or release through evil, the attainment of Truth, or Faith, or the core of Silence so beloved of Orpaz, but these are just so many words for a principle that is both demoniacal and godlike, ruthless, erotic, and beyond good and evil, rather Nietzschean, that is, personified in the novella by Sabi.

Sabi is a deformed cripple with mutilated legs constantly oozing puss — Orpaz has a tendency to overindulge in horror — but with the beautiful head and clear eyes of a god, demands the who invades the Yeruham household just as the ants invade Jacob's household in "Ants," a twin novella. Sabi's avowed purpose is to undermine one step in the staircase of the house where Yeruham lives, thus to bring about the fall of Mrs. Solturz, a neighbour who proudly walks the straight and narrow, with nary a glance right or left. His true purpose is to save Yeruham and his wife Miri from their death-in-life, and the first step is, obviously, to disrupt the order that Yeruham has so anxiously been clinging to, and bring a new element into his life — the element of anticipation; from the moment Sabi appears, Yeruham and Miri are — at first reluctantly, they eagerly — waiting to see Mrs. Solturz break her stiff neck. Sabi goes about his job insidiously but with a mounting ruthlessness that starts with a careful chiselling away at the fatal step, continues with smashing clocks and seducing Miri, and culminates in Mrs. Solturz murder — which proves futile, after all, and sends Yeruham and Miri scurrying back to the safety of their old non-life.

The chief weakness of the novel is its unwarranted similarity with previous Orpaz work. Probably intended as a variation, it is much too much of a repetition in only a slightly different key. This reduces from the most unexpected corners too, like Yeruham's dull old mother-in-law, as dead-in-life as any, whose look "as if were reproaches me, a watery, extinguished look, shimmering sometimes like an old puddle and full of reproach. I found a way to deal with that, too. I push my glasses down my nose and she turns, scatters like a cloud."

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# Where the tumbleweed blows

Wouk seems buffeted by winds of history

HERMAN Wouk set upon the monumental task of constructing an "Everyman's" history of World War II in the grand sweep of Tolstol's "War and Peace." With some of the drama but little of the philosophy, he has succeeded in writing a pleasant, interesting, at times absorbing historical novel recounting the events beginning in 1938 leading up to and including the Japanese attack on Pearl Harbor.

"Winds of War" is a sort of literary "You Are There" — conveying Lend-Lease planes, riding with the Royal Air Force on a bombing mission to Berlin, paying a secret visit to Switzerland, sailing with Franklin Delano Roosevelt to an Atlantic Charter rendezvous with Winston Churchill, U.S. Navy Commander Victor "Pug" Henry is the author's vehicle for flitting from one grand scene of action to the next with unbelievable ease. (Wouk himself was an officer in the U.S. Navy in 1942-1945.)

## 'Men of goodwill'

Wouk's purpose in all this over-dramatized history is to show "... industrialized armed force, how it came to haunt us and how it was that men of good will gave — and still give — their lives to it." Pug Henry is one of those men. Attracting attention with a memorandum predicting the Molotov-Ribbentrop pact, solid, disciplined, tolerant, as patriotic as the American Revolutionary hero Patrick Henry, Pug Henry is able to out-guess the experts with amazing foresight derived from an author's researched insight. He becomes Roosevelt's troubleshooter. Wouk, who is said to have spent seven years preparing this novel, devises face to face meetings between hero Henry and the world leaders who are said to have made history — Hitler, Stalin, Mussolini, Roosevelt, Churchill. That they are caricatures rather than portraits is not important, for we are really reading "Winds of War" as much to find FDR mixing a martini, or for another personal idiosyncrasy to drop from the author's research files, as to discover whether Rhoda, Pug Henry's attractive Navy wife, will really sleep with that unattractive, but vicious atomic scientist.

To inject the Jewish viewpoint into the European theatre of action, Wouk introduces Commander Henry's Jewish counterpart, Dr. Aaron Jastrow, expatriate author, and his niece Natalie. Procrastinating, nervously optimistic to the end, Dr. Jastrow seems to be Wouk's symbol of the tragedy of European Jewry — the spathy of Jews and non-Jews alike of the impending Holocaust. This stereotypical naïveté is reflected in the comment of Rosenthal, a German Jewish manufacturer:

"The Führer has done remarkable things for the country. I have lived through other hard times. I was shot through a lung in Belgium in 1914. A man goes through a lot in a lifetime."

**'Zachor — Remember'**

Wouk has dedicated "Winds of War" to his sons with the single word "Zachor" — Remember — Hebrew. He gives us a perspective revealed that the outcome of World War II was not inevitable, that American public opinion had to be carefully manipulated to properly support the good instead of the bad, that the forces of good and evil could not always be identified and defeated with computer accuracy, and that the destiny of the galloping troika (Churchill-Roosevelt-Stalin) leading to victory for the Allies was often in doubt. Wouk reveals us that the Western World was in a state of confusion and isolation; spathy was not the exception but the rule.

Wouk imaginatively gives his novel breadth; it not depth, by introducing controversial excerpts from the fictional writings of Ger-

THE WINDS OF WAR by Herman Wouk. London, Collins. 808 pp. £2.60.

Reviewed by Eliezer Yellin



Herman Wouk — a message for all free peoples.

man General Armin von Roon to reveal "how the Germans really felt and may well still feel, about Hitler's war." Such a provocative literary device, while rounding out a multifaceted historical point, is also a weakness, leaving the reader with the dramatic impact blunted. Thus, when the Nazis are accused:

"Neither of you seems to understand that these are murderers, murderers," a clergyman, the Reverend Glenville, declares: "I'm not willing to believe that. I know the German people. They have had a cruel, unjust system imposed upon them, and one day they'll throw it off."

Dr. Jastrow, a repentant apostate author of "A Jew's Jesus," is asked the question that has haunted the Jew through centuries of Christian persecution: "These Europeans worship a poor murdered Jew, the young Talmud scholar... to them he's the Lord G-D — and yet they go right on murdering Jews. How does a historian explain that?" We get for an answer a reed instead of solid oak: "They've always chafed under their Jewish Law's Talmudic morals and possibly they take out their irritation on his corollaries." One has the gnawing feeling that Herman Wouk is asking the questions that need asking. Perhaps he needs the sequel he is preparing to provide the satisfying answers.

## The Unseen Force

Wouk sees the winds of history moved by the Unseen Force and man buffeted by the winds, blown like tumbleweed, subject to forces beyond his control. "You raise a family of tumbleweed... the tumbleweeds blowing apart." But ultimately it is the dedicated man like Commander Victor Henry who insure that the tumbleweed blows in the right direction.

Wouk's message, similar to the message of his Pulitzer Prize-winning "The Caine Mutiny," is a timely rebuttal at the one-sided pacifism sweeping America's youth. "Because if America's enemies dug up iron and made deadly engines all it, America had to do the same, and do it better, or die." That message is a message for all free people — including Israel.

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סוכנות התקשורת

# Where were you when the soup spilt?

WITH the recent publication of two (not quite full-length) books on the subject, the schlemiel, it may be announced, has arrived. If we weren't quite kosher till now, Ruth Wisse (who teaches Yiddish Literature at the Hebrew and Tel Aviv Universities) and Sanford Pinsker have sailed us aboard, sanctified the Jewish joke for orthodox consumption. Both are serious (though Pinsker is occasionally a bit flippant) and intelligent studies of an elusive and potentially trivializable subject, though Dr. Wisse is more dogged in pursuit. She seems more concerned with the problem of definition than Dr. Pinsker, who occasionally allows himself to stray into full-length analyses of individual works and momentarily loses the schlemiel in the search for larger things. Wisse is also more concerned with questions of cause and meaning and spends more (though in my view still not nearly enough) time on the social and psychological sources and implications of schlemielhood in both Yiddish and American Jewish literature. Still, the books have more in common than out of it, and a composite if necessarily shadowy portrait of the schlemiel forces its way through the various permutations and differences of stress.

## Losers-as-winner

The schlemiel is a kind of losers-as-winner. Simple, naive, impractical, and ineffectual, the classical schlemiel is nonetheless an insistently decent man whose losses in the marketplace are at least partially compensated for by a triumph of morality and identity. He is an innocent sufferer, more sinned against than sinning, but he is also ludicrously superior, a comic bungler habitually falling over the feet of his own ambition and so a generous contributor to his own victimization. Wisse puts more emphasis than Pinsker on the triumph of distorted interpretation that makes an otherwise intolerable reality bearable if not enjoyable, but both see the schlemiel as a metaphor for the victory of failure in a world where success is neither possible nor entirely respectable.

The question of responsibility is perhaps the most problematic of all. The traditional distinction between the schlemiel and the schlemazel divides them along this line. The schlemiel, goes our graphic definition, spills the soup in the schlemazel's lap, or, as another has it, while both invariably drop their bread and butter, butter slides down, the schlemiel butters his on both sides. The point is that the real "innocent sufferer" is the schlemazel; the schlemiel at least helps dig the holes he falls into. The distinction, however, is more elegant than viable, and both authors gradually let it slip, equating the two victims with the same sort of ambiguous, spilt soup and obscuring the convenient but obscure difference between them.

Professor Dov Eshdan legitimizes the ambiguity in his scholarly article on the origin of the term, when he observes that the word "schlemiel" generally refers to the good and devoted man who has no luck, and who is either accidentally or characteristically unfortunate. For all the efforts to distinguish the schlemiel from the schlemazel or to fix the former as a definable type, empirical definitions, as Friedrich Wetzmann showed, are ultimately open-ended, unresolvable, and whose acknowledgments as such, when he writes that Shalom-Alechem's schlemiel, Menahem Mendel, "for all his simplicity, or naivete, or weakness, or dreaminess, or predisposition for misfortune, or whatever tendency it is that makes him a schlemiel (emphasis mine) retains a very firm sense of his distinct self." With that parenthetical, she gives up a tenacious but ultimately ready and expendable ghost.

The schlemiel may not be a clearly definable type, but he is a

family of related members, and the real contribution of both books lies in the genealogy, in the tracing of his ancestry from the fool of the 15th-century Purim play to the novels of Bruce Jay Friedman, Bernard Malamud, and Saul Bellow, in both Yiddish and modern Jewish-American fiction, the schlemiel as hero is the schlemiel as protean metaphor for the character, condition, and special needs of the Jewish community he rises from and speaks to.

The formal entrenchment of the schlemiel as a literary type begins with Adalbert von Chamisso's "Peter Schlemihl," published in Germany in 1813, but he appears somewhat earlier, unnamed and in somewhat different form, in Yiddish literature in one of the tales of Rabbi Natan of Bratslav (ca. 1805). In Yiddish literature the schlemiel is another in the long list of ahtet strategies for survival. His triumph is the triumph of moral innocence, hope, and distorted interpretation, a dreamy self-mocking solace in a world where realistic interpretation demonstrates only the uselessness of innocence and the folly of hope. In Mendele Mocher Sforim (Shalom Abramovich — 1830-1917) the schlemiel begins as an object of ridicule, mock-up, sentimentalism, and ends, under the external pressure of intensified persecution, as a kind of hero. Degradation of doomed romanticism is a strategy for survival only when some measure of success is a realistic possibility. The decline of that possibility is accompanied by a rise in the moral stature of the schlemiel. "The schlemiel becomes a hero," Wisse observes, "when real action is impossible and reaction remains the only way a man can define himself." He accepts his foolishness and retains, in the face of his failures, a sense of his own human worth.

## Technique of avoidance

Shalom-Alechem picks up where Mendele leaves off, offering his stories and his incomparable Menahem Mendel as vehicles of humorous escape from a life that had become otherwise intolerable. Maurice Samuel defines the Jew's and Shalom-Alechem's technique as "a technique of avoidance and sublimation; also a technique of theoretical reversal. (The Jews) had found the trick of converting disaster into a verbal triumph, applying a sort of Talmudic ingenuity of interpretation to events they could not handle in their reality. They turned the tables on their adversarial disease. Naively, and though their physical disadvantages were not diminished thereby, for the external afflictions changed one; what they enjoyed with a resulting victory." Despite the glaring and mainly gratifying differences between the quality of Jewish life in the shtetl and in the American city and suburb, the schlemiel somehow manages to cross the sea with the people. The self-made failures found themselves strangely and disconcertingly — at home in the post-war literature of the land of the self-made man — precisely because the Jew never felt quite at home there. And he found himself, more strangely still, a kind of national folk hero perhaps because Americans themselves had begun to lose their own comfortable sense of home. Everyone, it suddenly seemed, was secretly a Jew.

Attempting to account for the popularity of American Jewish authors and their schlemiel-heroes is no simple matter, and it is perhaps here that one regrets most seriously the brevity of these two books. Neither really comes to grips with the question, and while it is too complex a subject to go into here, a few of the principal factors are at least worth mentioning: the post-war decline of patriotism in America; the exponential growth of big business, big in-

THE SCHLEMIEL AS MODERN HERO by Ruth R. Wisse. Chicago and London, University of Chicago Press. 134 pp. \$5.45.

THE SCHLEMIEL AS METAPHOR by Sanford Pinsker. Carbondale and Edwardsville, Illinois, Southern Illinois University Press. 172 pp. \$3.45.

Reviewed by William Freedman

Industry, and big government, dwarfing the individual, his distinctive needs, and his importance; the swallowing dominance of technology that reduced him to a tender of machines; the growth of the service professions and the culmination of what Erich Fromm called the "marketing orientation" and David Riesman termed "Other-directedness." All hallways led back to the nursery, to the helpless, dreamy, ingratiating, love-hungry child we call schlemiel. The Jews may have had him first, but like everything else in America he became incorporated.

## Classic tradition

Despite Isaac Bashevis Singer's American residency, his classic Gimpel the Fool is an unmistakable schlemiel, responding not to the American but to the ahtet condition. His response to misfortune is in the classic schlemiel tradition of faith, gullibility, and reinterpretation, though all are marked by deeper scars of calculated insistence, carved perhaps by the consummate unthinkability of the Holocaust. The schlemiels of Malamud, Freedman, and Bellow have a more distinctively American flavour. Their distinctiveness as much in their greater emotional intensity as in their ineptitude, and their victimization has become more spiritual and psychological than physical and socio-economic. Here again one feels the need for further analysis and elaboration from Wisse and Pinsker.

The distinctive mark of the schlemiel in American Jewish literature

is his self-victimization. The important difference between him and his Yiddish grandfather is in the internalization of the affliction. If, traditionally, the schlemiel spills the soup in the schlemazel's lap, the American Jewish non-hero is a conflation of types: he spills the soup in his own lap. The irony of his character and condition comes not so much from the discrepancy between a brutal reality and a naive quest for simple faith as from the discrepancy between a relatively neutral if still none too pleasant reality and the afflictive hostility he projects onto it. The punishing world has moved in out of the cold and curled up in the warm heart of the schlemiel, and his failure no longer lies in the unrealistic denial of the reality of a hostile world, but in his unrealistic, immobilizing, and endearingly familiar insistence on it. The dirtiest trick America played on the Jews was to play too few tricks on him or to hide too well those it was playing. The anxiety was still there, but the American Jewish author sensed that it was more residue than response, and his schlemiels — characters like Asa Leventhal, Tommy Wildheim, and Sterns — tend to create the kind of world that alone will justify the anxiety and insecurity they feel. The world is by no means entirely friendly, and there may even be more hostility below than on the surface, but the schlemiel's real enemy is himself, his own free-floating anxiety and guilt, and the self-doubt and self-punishment they breed.

There is more than a hint of masochism and self-destruction in the character of the schlemiel, Yiddish and American. "Psychoanalysis," wrote Theodore Reik, "would characterize the schlemiel as a masochistic character who has the strong unconscious will to fall and to spoil his chances." And Freud, Reik's mentor, doubted that "there are many other instances of a people making fun to such a degree of its own character." There is indeed something masochistic about the schlemiel and the Jew's possessive affection for him, but there is a strange victory and consolation even in this. The self-mockery which Jews have pushed to a fine artistic art promises more than the preservation of personal worth. As pay-

ment. Beyond all this, there is more than a trace of self-congratulation, perhaps even smugness in the Jew's characteristic self-mockery. It carries with it the satisfaction that comes with self-knowledge and the moral arrogance implicit in the humorous advertisement of one's weaknesses. In paying special homage to his impotence, the Jew makes a bid for the moral superiority of the powerless, but there is something congratulatory in the very stance of the genial self-mocker. Along with the finger that blatantly points there is the hand that secretly pats the back. These are my faults, announces the schlemiel, and I proclaim them without reservation or mercy. The rest, it can be assumed, is virtue, and the rest of course is what counts.

Dr. Freedman is Chairman of the Hadra University English Department.

KATZIR SAW MAN FREED FROM SLAVERY TO MACHINES

# Science for humanity

BEKOOR HAMAHPECHA HAMADA'IT (In the Crucible of Scientific Revolution) by Aharon Katzir. Tel Aviv, Am Oved Ofakim paperback 162 pp. IL5.

Reviewed by Jane Fox

AHARON Katzir, who was murdered last week at Lod Airport, was a scientist concerned with the implications of science. Knowing that there is no alternative to the increase of scientific knowledge and its results, he sought ways of strengthening the moral character of mankind and of society so as to channel the power knowledge is bringing us. He considered the problems of a society where an individual's creative powers will be used much more than his physical strength. Although some of the problems posed by science have as yet only tentative solutions and others none at all, it is important for us to be aware of them.

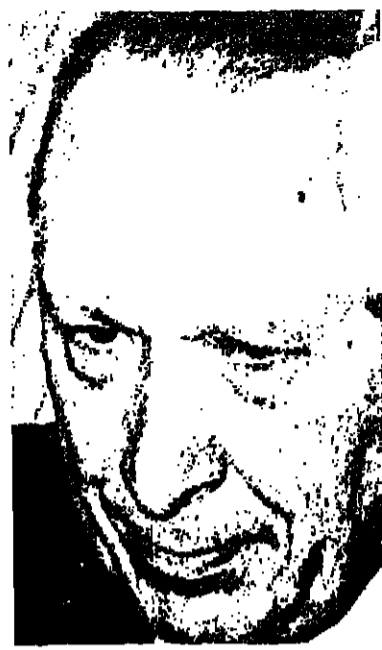
In the book under review, Katzir treated the effects of modern science and civilization. He was interested not so much in the technology which affects the details of our lives as with the science which makes the technology possible and which, by changing our view of the universe, has altered the way we think about life. The technology made possible by the application of scientific discoveries in the past in a sense trapped mankind into the service of machines. Today, however, in the age of cybernetics, with the introduction of machines that can redirect their own activities after monitoring the results of their work, we can be freed from this servitude. Freed from mechanical tasks, our children should be creative. He wrote:

"A scientific-cybernetic society can free man from slavery to the machine. Ever since the beginning of industrial production, that is from the beginning of the capitalist period, the working man has been bound to the machine. But now, the fact that the machine can run itself automatically will free man from its bondage and from now on his functions will be supervision, organization, and development. That is certainly an encouraging forecast, but on the other hand it raises the problem whether mankind will be able to stand up under the burden that scientific and social development have put on it. In other words, will the younger generation — children between 10 and 15 years old today who will have to fill positions of leadership 10 to 20 years from now — be able to acquire that wealth of information and to reach that level of humanity demanded by a scientific society?"

The problems of education are thus seen to be both moral and technical. The technical problems of education are difficult in themselves. As Katzir pointed out, one problem is that knowledge — "methods, facts, and principles" — is increasing too rapidly for school teachers to keep pace. Teachers cannot teach what they do not understand. A system has been proposed where university teachers would prepare the material for school lessons leaving to the teachers only the role of go-between. This degradation of teachers' status is likely, in Katzir's view, to lessen their moral influence on their pupils. As pupils spend little time at home, they would be left with no moral guides. A teacher on a television tape cannot see to the spiritual needs of his pupils. Indeed, the people who learn from him in this manner are his pupils only in a very limited sense.

Katzir goes on to survey the modern research into the learning process and the training of the reasoning processes of the human brain. The question of how many bits of information an individual can learn remains open, along with the more pertinent questions about efficient methods to impart the information. Meanwhile, we must set priorities and decide what is most important to learn. In fact, our present problem is not how to teach the uses of new gadgets or the best way to drill in newly compiled statistics. Rather, we must help each coming generation to learn how the principles behind the gadgets and statistics are discovered and tested. Each individual must be equipped to test old, possibly invalid, principles. He should be open to new discoveries.

The increase of knowledge in the area of facts and processes which all educated people must understand has not, I think, been so great as the increase in information in general. The exception is the use of computers. That, however, is neither hard nor time-consuming to teach, only expensive.



Aharon Katzir — "human and moral values which are the very basis of the State of Israel."

result of the recognition of man's limitations in time and space, and association with the broader process of universal, irreversible evolution. There is no magic way and no shortcut to this understanding.

In exploring the learning process, Katzir tended toward a Jungian description of the subconscious, maintaining that each generation is helped in the learning process by its subconscious memory of what its biological forebears learned. He considered that moral imperatives might also be built into the subconscious of all mankind. "Why then is the moral conduct of mankind so deficient?"

There are theories about the answer to this. Whatever the reason, the solution is clearly not to depend on mankind's good impulses. It takes a deeply moral man to believe in the basic goodness of mankind and to see clearly how it is necessary to take careful steps to ensure our spiritual development.

As a scientist, Katzir was aware of the dangers of scientific knowledge. He saw the moral problems of a scientific society as particularly urgent for Israel. Considering morality absolute, he denied the possibility of justifying Israel's moral failures by comparing them favourably with the wickedness of the rest of the world.

If there can be no existence without human and moral values which are the very basis of the State of Israel, after what purpose was this state established if not for the realization of humane ideals and for putting into effect human values that the Jewish People has carried in its heart for many generations? It is incumbent upon us to search for a synthesis of scientific methods and human values.

The book closes with a section of "musings" on various interesting problems science comes up against when dealing with the concept of time. Katzir brought to these questions not only his scientific training but also his knowledge of Jewish sources. The reader may look on Maimonides' idea of the duration of an instant, for example, as a curious sidelight, or consider it as evidence on the question of the relationship of philosophy to science.

In general, this book is a non-technical presentation of the problems of science that affect us most directly. Most of the scientific terms are defined in the text or given their English equivalents. But the general reader would have been further helped if foreign names — which are sometimes unrecognizable in Hebrew — had also been given in Latin characters, perhaps in a special appendix.

Jane Fox is a mathematician and free-lance writer living in Jerusalem.

# Weaving a tapestry which is the world

NO ONE WRITES TO THE COLONEL by Gabriel Garcia Marquez. Translated from the Spanish by J. S. Bernstein. London, Jonathan Cape. 170 pp. £1.50.

ONE HUNDRED YEARS OF SOLITUDE by Gabriel Garcia Marquez. Translated by Gregory Rabassa. London, Jonathan Cape. 422 pp. £1.75. Hebrew: ME'AH SHANIM SHEL BEIDUT. Translated from the Spanish by Yeshayahu Ostridan. Am Oved Sifriya La'am paperback. 369 pp. IL6.50.

Reviewed by Curtis Arnson



Gabriel Garcia Marquez — from Genesis to Revelations.

VERY rarely does an author manage to completely enthral and entrap. Common are those who amuse, enchant a while, even hypnotize with precocious verbiage, but only a magical few weave a tapestry which is the world, and command the reader's full participation in this universe. Colombian author Gabriel Garcia Marquez is one of the select who can demand our attention to his world by his standards, and leave us desiring more.

Acknowledging that English translations of this modern master are long overdue, Jonathan Cape in England and Harper and Row in the United States are putting out editions of his five major works, beginning with the superb novel "One Hundred Years of Solitude," and the volume of stories collected in "No One Writes to the Colonel."

## Insensitive translation

The stories in the latter volume manage to suggest the concerns of Marquez and his world, later elucidated in the novel, although flawed in this case by a very insensitive translation. This title story involves us with a proud ex-soldier who is trying to maintain his dignity as a human being against a world which either wants to ignore him until he dies, quietly, or else humiliate and pities him like a sick dog. All he has left is his ill wife, the pension which never comes, and his dead son's fighting cock (translated by Bernstein as "rooster," which is a barnyard mainstay, lacking the vitality inspired by the word "cock") to describe the only thing which prevents the old soldier from giving in to those who wish to emasculate him. The translation also has many awkward, almost absurdly Victorian phrasings, in a text which should flow like

lims). The second section of stories is from the collection "Big Mama's Funeral," which elaborates on the general theme with short sketches of men interacting with each other to overcome the impersonality of the wider world. We meet the carver Balazar, who gives away his masterpiece, an ornate bird cage, rather than disappoint a child whose father reneges on the deal. We sympathize with the poor newly married husband whose conscience drives him to return a set of billiard balls, for whose theft another man is being sentenced, only to find himself caught in the act of replacing them. Or the final wonderful account of the funeral of "Big Mama"

herself, a Graves-lun earth-mother at whose funeral flock such dignitaries as the President of the Republic, the Ministers and Judges, and the Supreme Pontiff from Rome, as well as the washerwomen of San Jorge and the sootier of Majajana, all mixing with the rest of the world without any incredulity on our part — thanks to the author's vast imagination and simple way of stating obvious absurdities as unchallengeable fact.

These stories merely what our appetite was assuaged only by the epic novel "One Hundred Years of Solitude," first published in Argentina in 1967, when the author was 37.

Jose Arendio Buendia founds the town of Macondo following it up with a great and mighty family which people this town-world through crises and wars in cycles, until the apocalypse. What is missing from this book are the elements of despair and boredom. The book reflects the theology of its source, in which optimism and faith in the inhabitants of Macondo prevail, until when all has been done and nobody is unfulfilled, the town-world is devastated by a gigantic wind-storm. There are plagues of divine anger, in the shape of an insomnia which leads to forgetfulness, 32 civil wars, an invasion of the "Banan fever" — or the get-rich quick Gringo exploiters and the massacre of strikers they sponsor, reflecting the current invasion of Latin America by capitalist concerns unbothered by conditions of poverty or starvation, except when these conditions interfere with profits.

## Solitude comes

We begin with Genesis and end with Revelations, as we learn that all which was to be, or had been, or would be again, had been written down by the outsider, the gypsy Moliguales who "really had been through death, but he returned because he could not bear the solitude." But solitude comes, as the vigour of the founders is lost in daily struggles which cause the community to disintegrate — this symbolized by the growing inability to communicate as the generations roll on. The founder's wife, Ursula, is all the matriarchs rolled into one wonderful ar-mother, shrivelling into death many years after having calculated her 122nd birthday. One of her sons, Colonel Aureliano Buendia fought in 32 civil wars, commanding 31 of them, and lost every time, dying of old age in silence.

It is impossible to stop prattling on about this chronicle, which is always overflowing with people and events, philophrases and allusions, and some of the most beautiful writing. This is surely one of the finest novels around.

# A THRICE-TOLD TALE

WHAT a pity it is that Ernest Mills, writing his first novel, should have decided to go in for what we used to call "the purple patch" — fine writing. He has a good story to tell, in parts even an excellent one. It is told in the first person by a Polish Jew. He has a few heavily-acquired traits of a Warsaw Jew who traded in to buy freedom for one of his daughters during the Nazi occupation. He is plagued by the memories of what happened there, the period of Auschwitz and the Warsaw Ghetto uprising.

Had the story been told in direct, autobiographical style with no unnecessary interpolations, it might have been quite gripping. But it is peppered with irritating irrelevances: "Good morning, sir" (to the man to whom the monologue is addressed). "I do feel much better. You, too, look better." "Did you enjoy your cigar? They have a fine flavour, do they not? Would you care to walk, sir?" — and other such.

## Delirious fantasy

Right at the start we are told that this story comes to the reader as a "thrice-told tale." The man delivering this monologue has told it to another man, who has written it down and left the text for the author of this "prefatory note."

The first narrator's name is Rudin. The second remains unnamed.

THERE LIES A TALE by Ernest Mills. Grand Rapids, Michigan, William B. Eerdmans Publishing Company. 196 pp. \$4.95.

Reviewed by Dora Sowden

The third fades out entirely after the introduction. Rudin's narration is factually enough but eventually takes on the form of delirious fantasy. It then ends like a thriller, with a revolver "hold-up" and an escape. The blend of nightmare and reality does not succeed, though the book has many redeeming sections.

There is, for instance, the sardonic account which Rudin gives of his own behaviour when the Nazis take over. There is the cynical account of his visit to Auschwitz, and the hypocritical interpretation which he gives to the "duties" which the guards perform. A communion of five men, with Rudin as one of them, is sent to Auschwitz to whitewash the sepulchre with a pious report on the adequate "sanitation" of the camp. Rudin not only condones but fortifies the deception — and self-deception — of those in charge of the camp. Yet he also finds himself involved with the inmates. What follows is confused, and confusing, quite unnecessarily so. The climax could have stood on its own without phantasmic complications.

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# THE SOUTH-SLAV JEWS

**THE HISTORY OF YUGOSLAV JEWS: Vol. I, From Ancient Times to the End of the Nineteenth Century, by Yakir Eventov. Edited by Zvi Rotem, Tel Aviv, Hitahdut Olci Yugoslavim, 432 pp. with summaries in English and Serbo-Croat and illustrations.**

Reviewed by Zvi Loker

THIS volume, the first of a "History of the Jews in the Southern Slav Lands," is a labour of love stretching over several years, during which time the author, former editor of the Zagreb Zionist weekly, "Zidov" (The Jew), collected, read and checked documents, books and newspapers, assisted by the Jewish Historical Museum and the Federation of Jewish Communities in Belgrade. The result is worthy of the effort invested, and a long-standing gap in Jewish historiography is thus being filled. Solomon Rosanes' "Divrei Yisrael Betogarma" covers only the Ottoman period, and, although still valuable (and quoted several times by Yakir Eventov), is in many parts dated.

Quite apart from its importance for specialists, this volume provides interesting reading for laymen. There is, for instance, the story behind a second-century C.E. inscription by a "father of the synagogue," a certain Tiberius Polycharnos, who donated money for the construction of what we would nowadays call a synagogue-centre, near Bitola-Monastir, in Yugoslav Macedonia. The benefactor, in his Greek inscription, warns against changing the purpose of the synagogue, threatening trespassers with a fine to be paid "to the Patriarch in Jerusalem." Alas, the synagogue was indeed transformed into a church but the so-called "Polycharnos columns" remain — at the Belgrade National Museum — to tell the story of early Jewish existence and philanthropy in the South Balkans.

A Graeco-Roman tombstone found at Benkovac, on the slopes of Mt. Velebit in Dalmatia, bears the name

of a Hellenistic Jew, "Aurelius Dionysius, Jew of Tiberias, 50 years, father of three sons."

The medieval era brings to light not only Byzantine persecutions, but also the presence of Jewish farmers in Tsar Stephen Dushans' short-lived Serb-Macedonian empire.

Of particular interest is the Jewish contribution to the cultural life of the city-state of Dubrovnik (Ragusa) on the Adriatic Sea. There were, for example, the Latin poet Didacus Pyrrhus, physicians Aheron Cohen and Amatus Lusitanus. At Split, the construction of the first port and transit route, on the sea lane between Ottoman territories and Western Europe, was entirely due to the initiative and perseverance of a certain Rodriguez, Jew or Marrano, who obtained Venetian support for his concept of a "lazaretto" there. His deed has recently been hailed by Yugoslav historians of Dalmatia.

### Civil rights

The book also contains descriptions of the Jewish struggle for civil rights in Croatia, Bosnia, Serbia and Slovenia, a region which had a well-organized community with famous teachers till the early-18th-century expulsion order.

Interestingly, among the precursors of modern Croatian separatist nationalism — a most topical theme these days — there were two Jewish lawyers: Heinrich Moses (alias Einzovitch) and Joshua Frank, whose name served as a banner and rallying cry for the Croatian extremists between the two world wars. Eventov gives their biographies and socio-political background in detail.

The book is rich in material on all the regions now comprising the Yugoslav Federation, including geographical and general historical sections. Some episodes are characteristic of the Jewish fate in the Diaspora — blood libels, discriminations and expulsions. Others deal with the considerable Jewish contribution to Yugoslav civilization as well as with internal conflicts between the Orthodox and Reform (Neolog) communities, the Shabbat Zvi movement, the birthpangs of Zionism etc.

Among the book's notably few shortcomings are the rather simplistic dismissal of the Shabbat Zvi and Reform movements, and the somewhat schematic or too summary treatment of the politics and attitudes of the ruling powers, particularly of the Ottoman Sultans and

Viziers, the Serbian princes and ministers, and Croatian nationalist leaders. The rivalries and conflicts between Jewish brothers and their Serbian and Croatian counterparts are not sufficiently gone into, so that a more thorough socio-economic perspective is lacking.

However, these are minor deficiencies in an otherwise scholarly and enjoyable volume, which deserves a wide readership. The smooth Hebrew style, the attractive captions and sub-titles, and the fine, appropriately placed maps attest the excellent editing of that veteran Jewish publicist in Croatian and Hebrew, Zvi Rotem. Altogether, this book is recommended to all those interested in historical literature.

Zvi Loker is Director of the President's Bureau.



Amatus Lusitanus — 1480-1540 — Portuguese Marrano physician who spent part of his life in Yugoslavia.

Ellie Melman designed the chilling set of a mental home for Bimot production of Ken Kesey's "One Flew Over the Cuckoo's Nest."

ONE FLEW OVER THE CUCKOO'S NEST by Dale Wasserman based on his novel by Ken Kesey, at Bimot. Translated by Dan Almagor, directed by Leo Sankowitch, stage design by Ellie Melman.

WE are so proud of humanity's advances in medicine and the understanding of the psyche, we are all such experts in psychology and psychiatry, we recall with horror the days when mental patients were treated like criminals, kept in dungeons until they rotted. So here comes Ken Kesey and tells us to wipe that smug expression off our faces, because little has changed. Under the thin veneer of science and humanitarianism the present-day mental hospital is a seething inferno in which unfortunate souls are victims of sadistic nurses, ignorant, brutal orderlies, and ineffectual doctors.

In "One Flew Over the Cuckoo's Nest," Nurse Ratched runs her domain like a smiling concentration camp commandant. She does not really believe that those men under her authority will ever get better; in fact she wouldn't want them to get better, for the present situation suits her fine. This idyll is disturbed by the appearance of McMurphy, a petty gambler and brawler who bamboozles the judge into sending him into a mental home instead of to jail, and he immediately proceeds to upset Nurse Ratched's carefully constructed order. An enemy of all authority, McMurphy manages to rally all the other inmates around him and challenges the nurse to an open confrontation. The nurse, having all the cards in her hands, naturally wins, to wreak a horrible vengeance on her

adversary. The Kesey-Wasserman play is probably exaggerated in many points, but it is still an effective shocker. Moreover, it is greatly effective as theatre. The play has minor weak spots — the dime-store psychology with the eternal domineering mother, the dragging in of the American-Indian question which belongs to another play — but the dramatic structure

is tight, the characters are real and clearly delineated, the tension constantly rises until the shock of the denouement. Leo Sankowitch, who directed the original Broadway production, has created a powerful dynamic, exciting production which at frequent moments keeps the viewer at the edge of his seat. In the centre of the show is Tuvia Tavi as McMurphy,

an actor of enormous vitality, a bombshell which explodes with his first entrance and keeps the show constantly exciting. A handsome young man of overwhelming virility, he is ideally cast in the part. Edna Fiedel as Nurse Ratched gives a competent performance, but misses many chances to impart some depth to the role, like showing the physical at-

traction she feels for her enemy. In the other parts, Yoasi Pollack is pathetically attractive as the giant Big Chief, the Indian; Shimon Lev-Ari is wholly convincing as the intellectual of the group and old-timer Zisha Gold provides the comic relief. The set by Etti Melman is effective in its chilling sterility and Dan Almagor's translation is fluent.



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## NO STORY-TELLERS

A THOUSAND AND ONE NIGHTS play by Dan Almagor and Michael Alfréds, at Bimot. Lyrics by Dan Almagor, directed by Michael Alfréds, music by Yoasi Mar Haim, lighting by Benzion Mautz.

WHEN I left the theatre after attending A Thousand and One Nights, I was surprised to see that the hour was merely 10:45, which meant that the show lasted less than the standard time. And there I thought that I had been sitting in the theatre for hours and hours. So here was a show which ponderously lumbered along, relying mostly on speech. This fault is compounded by the fact that most of the members of the cast don't know how to tell a story.

show is its static quality, only rarely relieved by action. Director Alfréds, who last year did wonders with his acrobatic "Mandrakola" at the Hafa Theatre, here created a

show which ponderously lumbered along, relying mostly on speech. This fault is compounded by the fact that most of the members of the cast don't know how to tell a story.

### Something to cheer for

HAGOEL translated from Peter Torson's ZIGGER-ZAGGER by Yehudit Levy, adapted by Yehudit Levy and Hayim Meron, directed by Helen Knut-Hausen, songs by Mattie Grinbaum and Yehudit Levy, set by Terry Jacobs. Performed by the Jerusalem Community Theatre.

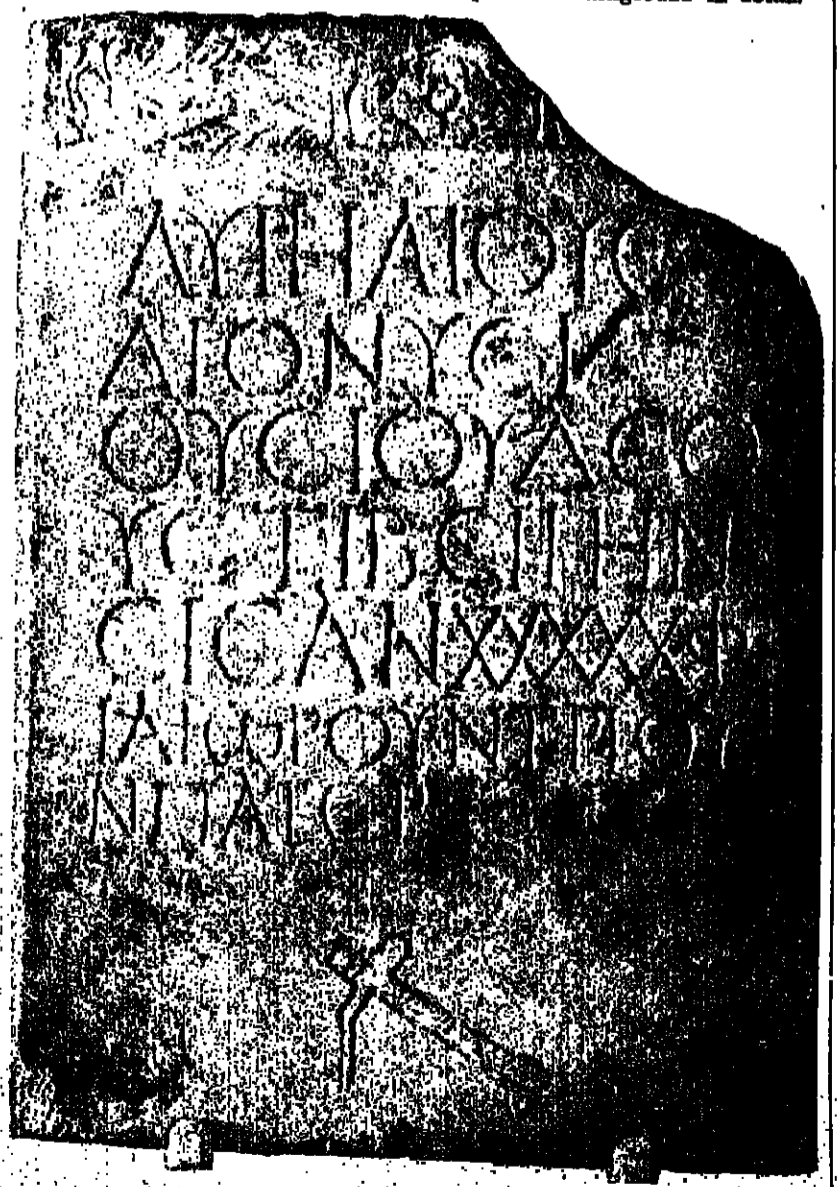
THE Jerusalem Community Theatre which, let us all hope, will become a permanent part of the Capital's scene, gave a performance of the play Zigger Zagger by Peter Torson, translated from the English by Yehudit Levy and thoroughly adapted to the local scene by the translator and Haim Meron. The production was directed by Helen Knut-Hausen who, I understand, is together with the designer Terry Jacobs, the founder of the institution. The performers were all amateurs. The most attractive feature of the performance I saw was the total absence of separation between stage and audience. The boys and girls on the stage looked and acted exactly like the kids in the Khan hall; and there were moments when there was as much acting in the hall as on the stage, where much of the action consisted of cheering the group's favourite team. There were even moments when members of the cast got off the stage to mix with the audience, and then the unit was complete.

The action of the play takes place against the background of a suburb whose youthful inhabitants have one overriding passion in their lives — loyalty to the Haguel soccer team. The hero of the musical play is a bad-god boy growing up without a father, with a whorish mother, encountering the obtuseness of grown-ups wherever he goes, whatever he tries to do. The story is told with humour and a charming simplicity, the boy in the lead part and all the other performers are refreshingly un-self-conscious and clearly enjoy what they are doing. In the frequent cheering scenes, I felt like jumping off my seat and cheering all those responsible for the new venture, and then regretting that I am too old for that.



Naomi Becker and Duda Eltharar in scene from Bimot production of 'A Thousand and One Nights.'

The main fault, however, of



Second-century tombstone of "Aurelius Dionysius, Jew of Tiberias" found at Benkovac, Dalmatia.


WITH two on the be announced weren't Wise (ture at Universal have as Jewish tion. Bo ker is and inte and pol though in pursa cerned tion that ally all full-length works a scholmie things, with que and spe view all on the sourcea mchhood lean Je books h out of it early sh miel for various of stress I

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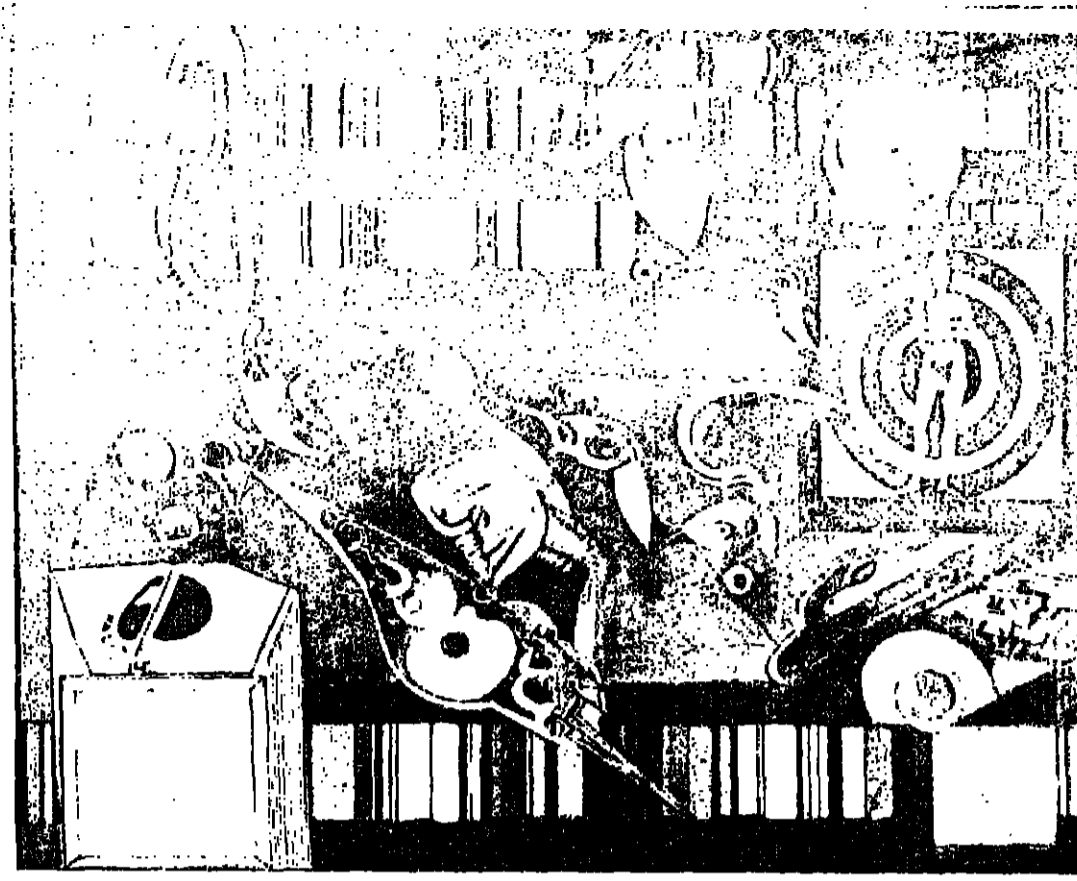
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*Endre Nemes:*

**ARTIFACTS  
AS  
ABSTRACT FORM**

By REUVEN BERMAN



Key of the Trigger, by Endre Nemes. Helena Rubinstein Pavilion, Tel Aviv.

**ENDRE** Nemes (born 1909 in Hungary) is a prominent, versatile Swedish artist whose career has ranged through several stylistic phases and numerous media and techniques. He has produced a profusion of prints, has done murals, designed large-scale decorations for buildings, designed stage decor and worked in sculpture. In addition to continuous varied and prolific creativity Nemes was for eight years the director of the Wolland School of Art in Gothenburg, during which time he is purported to have effected a profound change in art teaching methods throughout Sweden.

The 114 paintings — mostly large — collages, aquatints and lithographs that are now on view at the Tel Aviv Museum's Helena Rubinstein Pavilion are surreal in approach and are susceptible to interpretation and symbol-decoding as most multi-image works are. However, the range of objects and

phenomena described in Nemes' works is too varied and processed — literally encyclopaedic in terms of the entire show — to make interpretive efforts coherent or revealing. Considering the artist's speed of execution (which his prolific production suggests) the cumulative and selective process at work seems more akin to a natural stream-of-consciousness or free-association than to a premeditated link-up of meaningful symbols. Although Nemes was a journalist in his youth, his creations are those of a visual artist rather than a literary one and the reasoning in these works springs primarily from the logic of forms and their composition.

**Drawing is central**

The realm of technology features prominently but Nemes' approach to it is neither that of the hippie nor the technocrat: his paintings testify that the

world of objects is for him a limitless source of inspiration and of formal-inventive possibilities, i.e., of creative joy.

This feeling comes through despite the muted, dark, often grey-inclined colours, which tend to make for drama and mysteriousness rather than forbidding. Drawing, probably based largely on reproductions and photographs (as they are used in his collages), is central. His images are hybrids of graphs, meteorological maps, machinery, figures, anatomy, animals, household objects, handwriting, printed texts, cross-section drawings. They appear generally on various systematic, precise, geometric backgrounds.

The idiom is personal but the Israeli will find the style's guidelines and proclivities familiar through several years of conditioning by the works of local artists some of whom share a common interest in montage, surrealism and pop art.

**GALLERY  
GUIDE**

**JERUSALEM**

**THE ISRAEL MUSEUM** — Jules Paella: Watercolours and Drawings from the Museum's Collection (Golan Hall) from Wed. Sculptors as Draughtsmen and Print-makers (Goldman-Schwartz Hall). "People," seen by photographer Anna Hirsch-Daniel (Lerner Hall). Marcel Duchamp: Ready-Made, Drawings, Graphics (Sperius Hall) until June 4. Sculpture Games (Eda Crown Plaza and Youth Wing). Puppets, Toys and Children's Work (Youth Wing).

**LUCKE** — Oil paintings and gouaches by Parisian artist (Nora Gallery). Opening Saturday, till July 4.

**MINIATURES** — Works by ten artists at a new gallery, which opened this week. (Shatz Gallery, 4 Rehov Shatz).

**ARAB PAINTINGS AND ENDRÖID-BEY** — Exhibition by participants in the Arab-Jewish art centre, sponsored by Hebrew University's Adult Education Centre. At Sisters of Zion Convent, Via Dolores, near Lion's Gate. Till June 15.

**ORIGINAL LITHOGRAPHS OF FARMOS ABETEYS** — Artists House, 13 Shmuel Haasgid. Opens Monday, till June 25.

**GRAPHICS '71** — Artists House, 13 Shmuel Haasgid. Opens Saturday, till June 25.

**TEL AVIV**

**GEORGE CHEMEOCHE** — The artist's swirling brushstrokes in more frantic than ever in his representations of humanity gone berserk (or are these game-playing, grotesque symbol-figures of us all?). Chemeoche paints them in white on black painting planes surrounded by blazing colour. (Mabat Gallery, 3 Gordon).  
**PINGHAR OSHEN-GAN** — Under the guise of scientific attachment this young artist has attempted to explore the possible definitions of the concept "drawing". Some are

more or less conventional compositions, varied in texture. He also uses strips of plastic for "lines" on which small objects of scribbled paper are scattered. There are various containers containing shredded paper (do the edges of the paper seem to have texture) and there is a large three-dimensional display made of paper in which the drawing element seems to have been lost. There is also a water-filled plastic bag containing live fish which is probably better than a dead drawing. Less entertaining is a drawing placed on the floor near the entrance that everyone steps on. Having the artist's hand on a doubt, it might be intended to arouse guilt feelings, i.e., that art is something better than a mere treatment. (Dugith Gallery, 48 Frishman).  
**DAVID DAVIDOV** — 1920's pre-Hebrew abstract style being painted in drawings and drawings. (Z.O.A. House). June 15 - 20.  
**DEVI TURZYSKI** — Paris miniatures above painting in stylized narrative style (etched by fantasy). **PE'AH TI'VA** (Yad Lebanon Memorial Museum).  
**CONTEMPORARY PAINTING AND SCULPTURE** — 18 artists, mostly young and among the better-known, show recent works. **RAMAT GAN** (Municipal Museum).  
**YARON SAFIR** — Fantasy images and collage by young artist. (Dugith Gallery, 43 Frishman). From June 18.  
**MARCEL JANCO** — Retrospective exhibition by veteran Israeli artist who was one of the founders of Dada and who later developed a restrained expressionist style. The artist's village of Bin Hod was his idea. The exhibition of 200 graphic works by Pablo Picasso continues. (Tel Aviv Museum, New Building).  
**IOABEL TUSHARIN** — Dynamic though sometimes incoherent groupings of geometric forms in stainless steel, gestural sketchy paintings and collages for large outdoor sculpture by prominent Israeli artist. Inaugural show of elegant new gallery. (Tel Aviv Museum, New Building).  
**MOREH AGNON** — Colourful paintings of formalized fanciful figures by Sephardic artist. (Chemistry Gallery, 30 Gordon).  
**BASSON** — Fantasy paintings that usually are far-fetched variations of the human head, in slick airbrush style. (Arts Studio, 46 Gordon).  
**SABA BRONSBAR** — Israeli landscapes in vaguely impressionistic style. (Israelis Gallery, 21 Israel St.).

**KLATOKIN SUMMER COLLECTION** — Paintings and sculptures mostly by Israeli and French artists that range through several 20th century schools including surrealism. Collection excludes abstraction and pop. (Madrasah "X" Gallery, 33 Frig).  
**OGGA LAPIDOT** — Paintings, **BE'YAM** (Bat Yam Municipal Museum). From June 4.  
**ATHELER BERGIE WESTON** — Inauguration of new art establishment in memory of the watercolourist who died in 1967. Works by Weston comprise the first show (260 Hayarkon).  
**HELA MUTER (1876-1967)** — Paintings by Jewish-French painteress whose works have been acquired by numerous museums throughout Europe. (Lim Gallery, 178 Ben Yehuda).  
**SIDON ROTFENBERG** — Etchings. Whimsically distorted renderings of figures. (Graphic Art Gallery, 24 Gordon).

**HAIM ORSAN** — Descriptive paintings with an expressionist bent by Jewish-Polish artist who was killed in the Holocaust. (Dotti Shalom Alchem).  
**JUDITH GONEN** — Ceramic reliefs. (Bar Kochba Gallery, 45 Bar Kochba). May 25 - June 15.  
**YATB GABRUS** — 18 new paintings by pop artist whose work incorporates printed photographic images distorted by hand. (Gordon Gallery, 20 Gordon). Till June 14.  
**RAFAEL BILA** — Abstracted, layered colour. Reception, particularly in the Middle-Eastern milieu and of folkloric Jewish themes. **OLL JAFFA** (Old Jaffa Gallery). May 25 - June 15.  
**"WITH A STRAIGHT LINE"** — The latest in series of shows presenting various local art exhibitions encompassing painting and sculpture by 21 artists whose styles belong primarily to post-pictorial abstraction. i.e., hard-edge, geometry, primary forms, and formalist composition. (Artists Pavilion, 8 Aharim).  
**DANY BUNSTED** — Imaginative rendering of figures and animals. Drawing and prints. (New Gallery, 28 Robinson).  
**ZIVA OSHENIAK-BAR** — Romantic interpretations of nature by young artist. (Navy Bank House, 25 Bialik). Till May 24.  
**HAIFA**

**REAL-SCHOOL** — This year's show of paintings and drawings by pupils who took art for their matric holds more interest than the previous one. It is possible to identify the stage at which childhood, stressing realist action, passes on to an imaginative adolescence conscious of contemporary trends, while still retaining a need for realism even in the decorative. Hence the surrealistic inspirations (at times a bit confused with pop). One participant has put his finger on the point where impressionism becomes abstract impressionism. Strikingly realist, on the whole poor. (Dotti Shalom). (St.).  
**MANE KATZ (1894-1968)** — A selection from the oils, gouaches and graphics by the artist who abandoned deliberately ragged contours and patchy backgrounds, however beautiful they are. One can see little purpose in the abstract drawings. (Navy Bank Gallery). Till June 27.

**ELY SHOFRONY (Kannas tinn)** — Naturalistic landscapes in oil and watercolour of generally unambitious composition; his use of green draws the eye. On the other hand, two oils, viz. "Spring in Sharon" (37) and "Bill Lita with Sunninka" (11) attain a considerable professional competence which can be called realism. (Ritz Gallery). Till June 30. (11).  
**ABRAHAM OSHEN** — Abstract oils with an idea. Different shaped areas and lines of varying thickness are contrasted, in colour, against background in a manner to create reality and, in a few instances, a faint hint of depth. In a few striking conceptions (throughout) but would also please abandon deliberately ragged contours and patchy backgrounds, however beautiful they are. One can see little purpose in the abstract drawings. (Navy Bank Gallery). Till June 27.

**H. A. THUM, S. SHIRO, M. OSHAGH** — Three women artists, each, an oil painter and an exponent of a variety of media, respectively. (Dotti Shalom). Till June 24.



Dani Karavan designed this memorial to the victims of the Holocaust, which was unveiled this week at Weizmann Memorial Plaza in Rehovot. The bronze-and-stone sculpture is six metres high.



# The Bernstein Mass

LEONARD Bernstein's Three Intermessi from his "Mass," conducted by him in a recent Israel Philharmonic series, a recital by a Japanese organist in a German church in Jerusalem's Old City attended by a predominantly Jewish audience and several reviews and letters from readers relevant to the subject of ecumenism in music have prompted me to dedicate another column to this subject.

"I've always wanted to compose a service of one sort or another, and I toyed with ecumenical services that would combine elements from various religions and sects, of ancient or tribal beliefs, but it never all came together in my mind until Jacqueline Onassis asked me to write a piece dedicated to her late husband." This is how Bernstein explains the origins of the "Mass," which was written for the opening of the Kennedy Center in Washington, D.C. last autumn. The work is described as "a theatre piece for singers, players and dancers;" it incorporates the liturgy of the Roman Mass, with additional texts by Stephen Schwartz and Bernstein.

To quote Malcolm Rayment (in the April 1972 issue of "Records and Recordings"): "Personally I see the work as a Broadway musical, not only because much of the music is strongly reminiscent of 'West Side Story' but because its mixture of idioms so obviously requires a visual drama if the whole is to have any semblance of unity. This visual side is also necessary to compensate for the banality of so much of the score... Some have hailed 'Mass' and others have been unconvinced. My own feeling is that the basic idea is let down by the music, and especially by the sentimental numbers and the synthetic results when Bernstein attempts to combine up folk and popular idioms on the other hand, one has to admire the vitality that underlines much of the score, even if this leads to using the Latin text as a mere peg on which to hang notes."

Our most recent ecumenical experience was the organ recital given by Mrs. Kazuko Kimura Ishida at the Church of the Redeemer in the Old City last Saturday night. The audience, filling the church to capacity, were sitting enraptured by the lovely sounds of a Suite by Louis-Nicolas Clerambault, when the recorded call of a muezzin, relayed at full blast from a neighbouring minaret, entered into competition with the organ. After some hesitation, Mrs. Ishida decided to carry on, and the mixture of French Baroque music and Islamic declaration sounded rather like some of the pieces we are subjected to at the Israel Festival.

Thanks to a reader in Haifa, I am able to quote from the "German Tribune" of Hamburg, a musical report which Peter Danneberg wrote originally in "Die Welt." "And in Kiel, too, at the most recent Philharmonic Concert, Hans Zender tried an experiment that was highly dangerous, but came off. In the middle of a performance of the Matthew Passion he inserted Arnold Schoenberg's 'A Survivor from Warsaw' — another attempt to get right to the heart of the Passion. The connecting link between the two works was that the Christ of the Passion and the narrator of the Schoenberg work were sung by the same performer. The Schoenberg work deals with the suffering of the Jews in the Warsaw Ghetto and their journey to death in Auschwitz. Zender achieved what he intended by linking up the Bach Passion music and the shrill accusations of Schoenberg. When the Schoenberg passage is over we hear the Passion with different ears."

And, just in time for the fifth anniversary of the Six Day War, a lady from Jerusalem wrote the following: "In June '67, I bought a record of Bach's Magnificat. In D Major, with Leonard Bernstein conducting the N.Y. Philharmonic and Jeanie Tourel among the singers. The record sleeve gave the New Testament reference for this song of rejoicing by Mary over the visitation of the angel. Looking it up in the Revised Version, I found that the text is nothing but a patchwork of verses from the Old Testament — and an intellectually absurd pastiche at that. But Bach's music, with a divine and amazing energy, expresses exactly what the sources — joyful praise to the Lord of Hosts for Israel's victory over her enemies.

"This may seem to some of the readers of your column arrogant, chauvinistic, and untrue to Bach's intentions, but it is what the Magnificat meant to me in June '67. Every age and every individual enjoys the art and music of the past in their own way. If a Jewish musician feels uncomfortable playing 'Christian' music, let him not play it. And let those who dislike hearing Jewish musicians playing Church music refrain from listening."

## St Michael's Marks & Spencer Ltd

Another record year  
Sales: £463,022,000. Profits: £53,766,000

The 46th Annual General Meeting of the Company was held at The Dorchester Hotel, Park Lane, London, W.1. on Tuesday, 6th June, 1972. The following are extracts from the statement by Mr. J. Edward Stief, Chairman:

The late Lord Stief: an Appreciation  
Lord Stief, our President, passed away on 14th February, 1972. He was, with the late Lord Marks, joint architect of our business. He was a man of great charm who was loved and admired by a very large number of people, beyond the confines of our offices and stores and, indeed, beyond the shores of this country.

His major contribution was in conceiving the idea and developing in practice the close and harmonious relationship between Marks and Spencer and its manufacturers. With his experience of textiles Lord Stief laid the foundations for the Marks and Spencer clothing business.

Lord Stief was always interested in human and social problems and, above all, in people. His inspiration extended over the last forty years to national economic problems and many were the great causes he championed and befriended. He was a man of tolerance and peace; to the last enthusiastic and optimistic about the future. His philosophy and the principles which he formulated will remain a trusted example to his successors.

The Year's Results  
I am pleased to announce that our sales and profits have once again reached new records. Our gross sales have increased by £46,307,000 to £463,022,000 compared with £416,685,000 last year. In comparing these figures, it should be borne in mind that last year comprised 53 trading weeks against 52 in this year. Of the total, store sales amounted to £453,460,000 and export sales to £9,562,000.

Our total profit for the year before tax has increased from £50,115,000 to £53,766,000. From this must be deducted Corporation Tax amounting to £19,350,000, leaving the sum of £34,416,000 available for distribution.

The Directors recommend a final dividend of 2 1/2 p per cent, making a total distribution for the year of 3 1/2 p per cent. Last year the dividend was the equivalent of 2 3/4 p per cent calculated on the Share Capital as increased by the scrip issue made in August.

Profits have been reached after charging £1,270,000 representing the cost of exceptional price reductions in April and July last year which we introduced immediately in response to the reduction of Purchase Tax rates and to the halving of Selective Employment Tax.

99% British Goods  
It has been the policy of our business for nearly half a century to purchase as much of our merchandise as possible from British suppliers. We shall maintain this policy as long as we can obtain from our home based manufacturers goods of the right qualities in attractive styles and at competitive prices.

The volume of demand which we generate in our stores provides employment for a large number of people throughout the United Kingdom. This is an important consideration at a time when many people are being the hardship and indignity of being out of work, through no fault of their own.

Store Development  
In the current financial year we have added 250,000 sq. ft. of selling space. We have built three new stores — in Basildon, Boreham and Salford — and a much enlarged store in Southampton on a new site. Furthermore, extensive development plans have already been made covering several years ahead and involving the expenditure of nearly £20,000,000 per annum. It is noteworthy that this year we did not need any additional finance for our capital development and are self-financing for some years to come.

A desirable feature in many of our new developments is the building, by the property developer, of the traffic-free precinct and adequate public car parks for customers.

There is a pressing national need to improve and preserve the existing centres in towns which have developed over the years along with commercial, business, cultural and other social activities. Haphazard shopping centre development out of town must not be allowed to cause urban decay in town centres and add to the erosion of green belts or agricultural land.

'St Michael's' Clothing  
During the last financial year our clothing sales, which include our footwear and household textiles departments, have grown by £29,044,000 to £265,909,000.

The increasingly fashion-conscious customer — and this goes now for men as well as women — demands a much faster rate of change in colours and styles, calling for a flexible production and distribution system.

Our technologists keep abreast of the frequent changes and improvements in the field of raw materials production and it is their task to establish those quality standards and performance specifications which enable us to put on our counters the kind and quality of 'St Michael's' goods which we believe our public wants.

'St Michael's' Foods  
Our food sales this year reached £126,651,000 compared with £109,571,000 last year. We have maintained the impetus in our

growth against the background of a difficult year in the food trade. This, we believe, is because of the uncompromisingly high standards of our foods, based on the high grade raw materials we specify and our meticulous control of quality and freshness.

The range of 'St Michael's' food products is widening but our approach remains highly selective. We have successfully developed new lines of convenience foods and are now experimenting with a small range of specialized frozen foods.

Quality Control  
The high and consistent quality of 'St Michael's' goods is our primary consideration. The cost of poor quality, in terms of better methods, production, transport, handling and the inconvenience to customers, is very heavy.

Together with our suppliers we are working to ensure that quality production and quality control are improved through the examination, held sessions in Jerusalem, Tel Aviv, Hadera, Netanya and Haifa. She ended with special meetings for teachers in Haifa and Tel Aviv, where syllabuses were discussed and demonstrated.

Stella Potter spent two days in Greece, holding R.A.D. examinations for the first time there, before coming to Israel. She goes on to Turkey.

Of Israeli candidates she said: "They have obviously worked hard. They are quick in understanding. Though I don't speak

Our export sales, which have doubled since the devaluation in 1967, are now approaching £10,000,000. We have been concentrating our business and developing new forms of co-operation with selected retailers abroad. We believe in long-term development based on mutual understanding, encouraged by frequent personal contacts and a common approach to merchandising, administration and human relations.

We are studying the full implications of Britain's membership of the European Economic Community for us, our suppliers at home and our associates abroad.

Tribute to Manufacturers  
I warmly thank our suppliers and their staff for their co-operation and support in the year under review.

The unique relationship we enjoy with our manufacturers has been built up over many years of joint effort to extend and improve the range of 'St Michael's' merchandise. Our partnership is based on commercial and technical collaboration between independent companies with a common interest and approach to production, management and human relations.

Tribute to Staff  
We are convinced that, in a service industry like retailing, good relations with the public depend very largely on good human relations within the business itself, based on job security, personal satisfaction and well-being. We attribute much of the success of our business over the years to our continued efforts to foster good human relations.

We like to think of Marks and Spencer — staff, management and Directors alike — as members of a family. This implies a shared feeling of belonging and, arising from it, a sense of obligation. It is in this spirit that we operate a wide range of welfare services in which all, including pensioners, can participate and where they can turn for help with personal problems.

I know that you will wish to join me in thanking all our staff in Stores and in Head Office for their devotion and enthusiasm.

### TEN YEAR GROWTH

YEAR ENDED 31st MARCH	TURNOVER	PROFIT BEFORE TAX
1972	£463,022,000	£53,766,000
1971*	£416,685,000	£50,115,000
1970	£380,835,000	£43,705,000
1969	£317,336,000	£38,123,000
1968	£282,308,000	£33,671,000
1967	£255,770,000	£30,669,000
1966	£228,015,000	£29,618,000
1965*	£218,791,000	£27,506,000
1964	£201,484,000	£24,820,000
1963	£184,878,000	£22,305,000

\* (£3 Weeks)  
A COPY OF THE FULL REPORT CAN BE OBTAINED FROM THE REGISTRAR, MICHAEL HOUSE, BAKER STREET, LONDON, W.1. EDN.

# DANCE NEWS • DORA SOWDEN

## Big turnout for Royal dance exams

NEARLY 700 young dancers took their Royal Academy of Dancing (London) examinations in Israel this year — 676 to be exact: the highest number ever. Stella Potter, who came from England to conduct the examinations, held sessions in Jerusalem, Tel Aviv, Hadera, Netanya and Haifa. She ended with special meetings for teachers in Haifa and Tel Aviv, where syllabuses were discussed and demonstrated.

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Stella Potter, left, of the Royal Academy of Dancing (London), examines some Israeli candidates. Next to her Yvonne Norwinsky of the Israel Branch of the R.A.D.

Among the 10 ballets to be performed during the tour are the two by the Israeli choreographer Dora Sowden. Stella Potter, left, of the Royal Academy of Dancing (London), examines some Israeli candidates. Next to her Yvonne Norwinsky of the Israel Branch of the R.A.D.

THE London Festival Ballet Company will present four ballets during its two-week visit to Israel this month. Among them will be "Schéhérazade," the famous ballet created by Fokine for the Diaghilev company to the music of Rimsky-Korsakov. The ballet caused a furore when first presented, and has remained among the most popular ballets since. The principal roles were danced by Ida Rubinstein and Nijinski. Here, Galina Samsova will be partnered by Andre Prokofsky, the brilliant Polish dancer.

First performance will be at Cascares on June 23; then in Kiryat Beik the following day; Tel Aviv, June 25, 27, 29 and July 1; Beersheba, June 28; and Jerusalem, July 2.

## PELTOURS TO EUROPE

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CLUB C.I.T.

### RADIO FOR MUSIC LOVERS

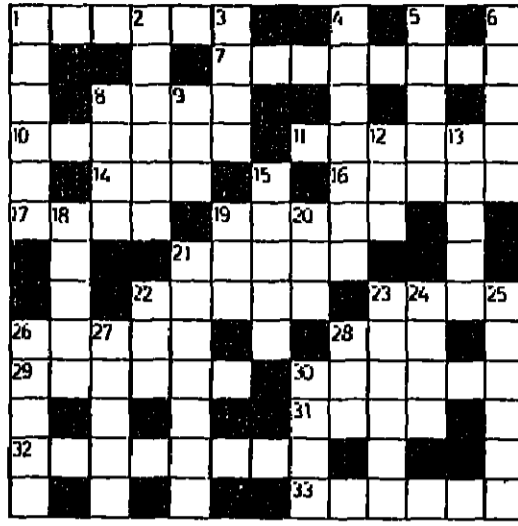
TODAY: 06.10: "Colloquium Musicae," 06.30: "Jazz," 06.45: Stuttgart Youth Chamber Orchestra-Bach; Concerto for Three Violins; Mendelssohn; Symphony No. 3, 4.30 p.m.: Beethoven, "Symphonies" (Franz Liszt); Tchaikovsky Concerto No. 1 (Franz Liszt); Tchaikovsky Concerto No. 2 (Franz Liszt); Tchaikovsky Concerto No. 3 (Franz Liszt); Tchaikovsky Concerto No. 4 (Franz Liszt); Tchaikovsky Concerto No. 5 (Franz Liszt); Tchaikovsky Concerto No. 6 (Franz Liszt); Tchaikovsky Concerto No. 7 (Franz Liszt); Tchaikovsky Concerto No. 8 (Franz Liszt); Tchaikovsky Concerto No. 9 (Franz Liszt); Tchaikovsky Concerto No. 10 (Franz Liszt); Tchaikovsky Concerto No. 11 (Franz Liszt); Tchaikovsky Concerto No. 12 (Franz Liszt); Tchaikovsky Concerto No. 13 (Franz Liszt); Tchaikovsky Concerto No. 14 (Franz Liszt); Tchaikovsky Concerto No. 15 (Franz Liszt); Tchaikovsky Concerto No. 16 (Franz Liszt); Tchaikovsky Concerto No. 17 (Franz Liszt); Tchaikovsky Concerto No. 18 (Franz Liszt); Tchaikovsky Concerto No. 19 (Franz Liszt); Tchaikovsky Concerto No. 20 (Franz Liszt); Tchaikovsky Concerto No. 21 (Franz Liszt); Tchaikovsky Concerto No. 22 (Franz Liszt); Tchaikovsky Concerto No. 23 (Franz Liszt); Tchaikovsky Concerto No. 24 (Franz Liszt); Tchaikovsky Concerto No. 25 (Franz Liszt); Tchaikovsky Concerto No. 26 (Franz Liszt); Tchaikovsky Concerto No. 27 (Franz Liszt); Tchaikovsky Concerto No. 28 (Franz Liszt); Tchaikovsky Concerto No. 29 (Franz Liszt); Tchaikovsky Concerto No. 30 (Franz Liszt); Tchaikovsky Concerto No. 31 (Franz Liszt); Tchaikovsky Concerto No. 32 (Franz Liszt); Tchaikovsky Concerto No. 33 (Franz Liszt); Tchaikovsky Concerto No. 34 (Franz Liszt); Tchaikovsky Concerto No. 35 (Franz Liszt); Tchaikovsky Concerto No. 36 (Franz Liszt); Tchaikovsky Concerto No. 37 (Franz Liszt); Tchaikovsky Concerto No. 38 (Franz Liszt); Tchaikovsky Concerto No. 39 (Franz Liszt); Tchaikovsky Concerto No. 40 (Franz Liszt); Tchaikovsky Concerto No. 41 (Franz Liszt); Tchaikovsky Concerto No. 42 (Franz Liszt); Tchaikovsky Concerto No. 43 (Franz Liszt); Tchaikovsky Concerto No. 44 (Franz Liszt); Tchaikovsky Concerto No. 45 (Franz Liszt); Tchaikovsky Concerto No. 46 (Franz Liszt); Tchaikovsky Concerto No. 47 (Franz Liszt); Tchaikovsky Concerto No. 48 (Franz Liszt); Tchaikovsky Concerto No. 49 (Franz Liszt); Tchaikovsky Concerto No. 50 (Franz Liszt); Tchaikovsky Concerto No. 51 (Franz Liszt); Tchaikovsky Concerto No. 52 (Franz Liszt); Tchaikovsky Concerto No. 53 (Franz Liszt); Tchaikovsky Concerto No. 54 (Franz Liszt); Tchaikovsky Concerto No. 55 (Franz Liszt); Tchaikovsky Concerto No. 56 (Franz Liszt); Tchaikovsky Concerto No. 57 (Franz Liszt); Tchaikovsky Concerto No. 58 (Franz Liszt); Tchaikovsky Concerto No. 59 (Franz Liszt); Tchaikovsky Concerto No. 60 (Franz Liszt); Tchaikovsky Concerto No. 61 (Franz Liszt); Tchaikovsky Concerto No. 62 (Franz Liszt); Tchaikovsky Concerto No. 63 (Franz Liszt); Tchaikovsky Concerto No. 64 (Franz Liszt); Tchaikovsky Concerto No. 65 (Franz Liszt); Tchaikovsky Concerto No. 66 (Franz Liszt); Tchaikovsky Concerto No. 67 (Franz Liszt); Tchaikovsky Concerto No. 68 (Franz Liszt); Tchaikovsky Concerto No. 69 (Franz Liszt); Tchaikovsky Concerto No. 70 (Franz Liszt); Tchaikovsky Concerto No. 71 (Franz Liszt); Tchaikovsky Concerto No. 72 (Franz Liszt); Tchaikovsky Concerto No. 73 (Franz Liszt); Tchaikovsky Concerto No. 74 (Franz Liszt); Tchaikovsky Concerto No. 75 (Franz Liszt); Tchaikovsky Concerto No. 76 (Franz Liszt); Tchaikovsky Concerto No. 77 (Franz Liszt); Tchaikovsky Concerto No. 78 (Franz Liszt); Tchaikovsky Concerto No. 79 (Franz Liszt); Tchaikovsky Concerto No. 80 (Franz Liszt); Tchaikovsky Concerto No. 81 (Franz Liszt); Tchaikovsky Concerto No. 82 (Franz Liszt); Tchaikovsky Concerto No. 83 (Franz Liszt); Tchaikovsky Concerto No. 84 (Franz Liszt); Tchaikovsky Concerto No. 85 (Franz Liszt); Tchaikovsky Concerto No. 86 (Franz Liszt); Tchaikovsky Concerto No. 87 (Franz Liszt); Tchaikovsky Concerto No. 88 (Franz Liszt); Tchaikovsky Concerto No. 89 (Franz Liszt); Tchaikovsky Concerto No. 90 (Franz Liszt); Tchaikovsky Concerto No. 91 (Franz Liszt); Tchaikovsky Concerto No. 92 (Franz Liszt); Tchaikovsky Concerto No. 93 (Franz Liszt); Tchaikovsky Concerto No. 94 (Franz Liszt); Tchaikovsky Concerto No. 95 (Franz Liszt); Tchaikovsky Concerto No. 96 (Franz Liszt); Tchaikovsky Concerto No. 97 (Franz Liszt); Tchaikovsky Concerto No. 98 (Franz Liszt); Tchaikovsky Concerto No. 99 (Franz Liszt); Tchaikovsky Concerto No. 100 (Franz Liszt).

# TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

## EASY PUZZLE

- ACROSS**
- 1 Prattle (6)
  - 7 Declare even (3, 5)
  - 8 Over-hasty (4, 7)
  - 10 Cave (6)
  - 11 Fruit (6)
  - 14 Ruler (3)
  - 16 Pub (5)
  - 17 Smooth (4)
  - 19 Yielding (3)
  - 21 Cold (4)
  - 22 Be diligent (5)
  - 23 Related (4)
  - 24 Sward (5)
  - 25 Weep (3)
  - 26 Cripple's aid (6)
  - 28 Relative (6)
  - 31 Distorted (4)
  - 32 Charles (6)
  - 33 Fake antibody (6)
- DOWN**
- 2 Muff (6)
  - 3 Plugged (6)
  - 4 Repeat (4)
  - 5 Colour (7)
  - 6 Customary (6)
  - 9 Gown (4)
  - 10 Poor dwelling (3)
  - 12 Skag (3)
  - 13 Nutritional (5)
  - 15 Fatuous (5)
  - 16 Clutch (5)
  - 18 Sharp blow (3)
  - 19 Blithe (7)
  - 20 Bluff (7)
  - 21 Recreant (3)
  - 22 Searching (6)
  - 23 Comply with (4)
  - 24 Conceal (4)
  - 25 Opportunity (5)
  - 27 Comedy (5)
  - 28 Obscure (3)
  - 30 Settles (4)



- Wednesday's Easy Solution**
1. Lizard
  2. Spot
  3. Length
  4. Trundle
  5. Stool
  6. Nymph
  7. Sight
  8. Munka
  9. Flend
  10. Health
  11. Snatch
  12. Rasp
- Wednesday's Cryptic Solution**
1. Omega
  2. Irons
  3. Senora
  4. Pa-pa
  5. Laran
  6. Corp-leader
  7. Metre
  8. Archer
  9. Oliver
  10. Nettle
  11. Na-Ain
  12. P-mazax
  13. Cud

## CRYPTIC PUZZLE

- ACROSS**
- 1 The rucrose owner's line? (8)
  - 7 Not a safe acronym but known clearly pulled (1, 4, 3)
  - 8 Doing nothing to justify an accusation of sickness (4)
  - 10 Servant who turns in during supper, for instance (6)
  - 11 Best that brings a bit of luck in a game (4)
  - 12 2's worn on top (3)
  - 16 In Cyprus, typically, it's neglected (4, 5)
  - 17 The horse ran round the ring (4)
  - 19 Member who joins Alma (5)
  - 22 11 folds things up at mealtimes (6)
- DOWN**
- 2 The adder or season? (6)
  - 3 He's a late qualifier for "I Dovan" (6)
  - 4 Study of male maybe? (4)
  - 5 Told that the foot may be rude (7)
  - 6 There are fish-and-blood characters in such stories (5)
  - 9 Wash round one only? (3)
  - 10 Security dog? (3)
  - 12 Zoo exhibit below par? (5)
  - 13 Hold out (5)
  - 14 Being queen would give mother a big head (3)
  - 15 Where to start a course in driving? (3)
  - 16 Puffed up to breathing under the car (7)
  - 18 1/2 brewed in quite alarming quantities (3)
  - 19 Worker needing a change of driver? (6)
  - 20 Dismay's dance, from the novel (4, 5)
  - 21 Tim rises in silence for Jan, say (6)
  - 22 The cry of a dusky flapper (3)
  - 23 Homes for those underdogs? (4)

## SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

Coal's 6.05 "I am a New Immigrant"; 6.30 Sport, 6.55 Close Down.

4.05 Our Songs, 8.30 Jazz Corner, 10.05 "A Matter of Taste", 10.54 Light Music, 11.05 Drama, 11.35 a.m. Close Down.

## FOURTH PROGRAMME

4.45, 4.57 and 5.01 M.

Today and Tomorrow: News in English, Hebrew, Arabic and French.

Today, 7.00 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 7.30 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 8.00 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 8.30 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 9.00 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 9.30 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 10.00 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 10.30 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 11.00 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 11.30 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 12.00 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 12.30 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 1.00 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 1.30 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 2.00 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 2.30 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 3.00 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 3.30 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 4.00 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 4.30 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 5.00 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 5.30 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 6.00 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

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Today, 8.00 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 8.30 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 9.00 a.m. News in Easy Hebrew, Arabic, Hebrew and French.

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Today, 8.00 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

Today, 8.30 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

# TV TV TV TV TV

## FRIDAY

2.30 Strongly partly got back from football? (4)  
 2.40 We got, faultless service from this water supplier (5)  
 2.50 But his herd has only two legs (3)  
 2.55 Inch ham wrapped up with rag (6)  
 3.00 Father gets torn from mother, for instance (6)  
 3.05 Botanist's beard? (4)  
 3.10 Mounted up to get everybody carried around (6)  
 3.15 Comment on a puffer? (6)

## SATURDAY

7.30 Cartoons, 8.00 Mabat, 8.30 Hamavdil, 9.00 Inroads: The Prophecy, 9.55 Mabat Sport, 10.30 News, ARABIC: 8.00 News Headlines, 8.30 Our Neighbourhood Gang, 6.17 On science, technology and medicine, 6.30 Music and Song, 7.00 News, 7.10 Forum.

## SUNDAY

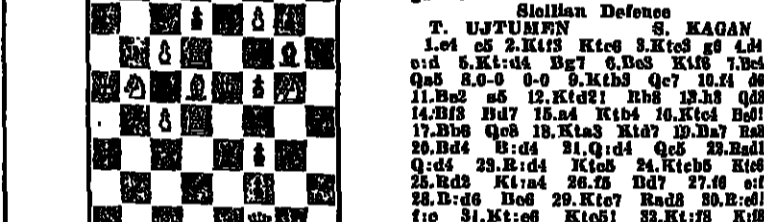
5.30 The Railway Children: The Meeting (part 7), 5.55 In the Know, 7.30 News, 8.00 Mabat, 8.30 The Yiddish Song Festival, 9.00 Document: "In Search of the Goddess of Love", 9.30 News, 9.55 Service Broadcast, ARABIC: 6.00 News Headlines, 6.30 Dr. Simon Locke, 6.50 Documentary on Oriental Culture, 7.30 News, 8.00 Weekly Magazine, INSTRUCTIONAL: 8.15 English, 8.30 English, 8.35 Science, 8.40 English, 8.45 English, 8.50 English, 8.55 English, 9.00 English, 9.05 English, 9.10 English, 9.15 English, 9.20 English, 9.25 English, 9.30 English, 9.35 English, 9.40 English, 9.45 English, 9.50 English, 9.55 English, 10.00 English, 10.05 English, 10.10 English, 10.15 English, 10.20 English, 10.25 English, 10.30 English, 10.35 English, 10.40 English, 10.45 English, 10.50 English, 10.55 English, 11.00 English, 11.05 English, 11.10 English, 11.15 English, 11.20 English, 11.25 English, 11.30 English, 11.35 English, 11.40 English, 11.45 English, 11.50 English, 11.55 English, 12.00 English.

## MONDAY

5.30 Doubleheaders: Happy Hunting, 5.55 Pompon's Adventures, 7.30 Youth Magazine, 8.00 Mabat, 8.30 Moked, 9.05

## CHESS

**CROSS**  
 June 9, 1973  
 Problem No. 3213  
 1st Pr. Die Schwalbe, 1970



**ENGLISH PROGRAMME**  
 4.45, 4.57 and 5.01 M.  
 Today and Tomorrow: News in English, Hebrew, Arabic and French.

**IMMIGRANTS HOUR**  
 Today, 7.00 p.m. News in Easy Hebrew, Arabic, Hebrew and French.

**ARMY PROGRAMME**  
 2.30, 2.45 and 2.55 M.  
 Today, 10.58 Opening, 11.00 News, 11.05 "Warm and Tasty", 11.10 "The Jewish Viewpoint", 11.15 "Warm and Tasty", 11.20 "The Jewish Viewpoint", 11.25 "Warm and Tasty", 11.30 "The Jewish Viewpoint", 11.35 "Warm and Tasty", 11.40 "The Jewish Viewpoint", 11.45 "Warm and Tasty", 11.50 "The Jewish Viewpoint", 11.55 "Warm and Tasty", 12.00 "The Jewish Viewpoint", 12.05 "Warm and Tasty", 12.10 "The Jewish Viewpoint", 12.15 "Warm and Tasty", 12.20 "The Jewish Viewpoint", 12.25 "Warm and Tasty", 12.30 "The Jewish Viewpoint", 12.35 "Warm and Tasty", 12.40 "The Jewish Viewpoint", 12.45 "Warm and Tasty", 12.50 "The Jewish Viewpoint", 12.55 "Warm and Tasty", 1.00 "The Jewish Viewpoint", 1.05 "Warm and Tasty", 1.10 "The Jewish Viewpoint", 1.15 "Warm and Tasty", 1.20 "The Jewish Viewpoint", 1.25 "Warm and Tasty", 1.30 "The Jewish Viewpoint", 1.35 "Warm and Tasty", 1.40 "The Jewish Viewpoint", 1.45 "Warm and Tasty", 1.50 "The Jewish Viewpoint", 1.55 "Warm and Tasty", 2.00 "The Jewish Viewpoint", 2.05 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# WHAT'S ON

**Flair & Fun in Israel**  
 Will your Own Israel!  
 Free tours for pleasure to the Hills of Judah leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors Department, Keren (Government) Department, National Fund) in Jerusalem (Ithov King George, corner Keren Keren Keren, Tel. 5261, in Tel Aviv - 24 Ithov Hayaron, opp. Ithov Hotel, Tel. 24449.

**ALL WEEK IN JERUSALEM**  
 Israel Museum - 10 a.m.-6 p.m.; Tues. Shrine of the Book, 10 a.m.-10 p.m.; Tues. Museum, 4 p.m.-10 p.m.; Fri. Sat. 10 a.m.-3 p.m.  
 Exhibitions:  
 Paintings from the Museum's Collection (Sculpture Hall)  
 Sculptors as draughtsmen and printmakers (Goldman-Schwartz Hall)  
 Jaisa Pascin, Watercolor and Drawings from the Museum's Collection (Cohen Hall)  
 Sculpture Games (Ida Crown Plaza and Youth Wing)  
 "People" - seen through the eyes of the photographer Anna Rivkin-Brick (Library Center, 14 Rehov Zahal, Kiryat Elizer, Tel. 62274)  
 Puppets, Toys and Children's Work (Youth Wing)  
 Special Exhibit:  
 Hittite Bronze Belt, 7th Century B.C.E. (Youth Wing)

**Hadassah Tours** - by appointment only, Tel. 6832.  
 1. Tour of Hadassah Projects in Jerusalem. 8:30 a.m. Birnbaum Health Centre, 24 Rehov Nitzan, IL-40 and 22 towards transportation and refreshments.  
 2. Medical Centre Only, includes visit to Changel (Indoor) and Outdoor (Youth Wing) Presentation of the "Hadassah Story" at 8:30 a.m., 11 a.m., 12:15 p.m. and 8 p.m. Keenan Center, 14 Rehov Zahal, Medical Centre. No charge. Bus 19 and 27.  
 3. Holy Sites Jerusalem - (Kiryat Noyar) Beit Yehonatan, Daily tours (except Shabbat), Tel. 521212.  
 Hebrew University, Conducted tours in English weekdays at 9 and 11 a.m. starting from the lobby of the Administration Building at the Givat Ram campus and at 2 p.m. from the Truman Research Institute at the Mount Scopus campus.  
 Furniture and visitors come and see the General Israel and House of Givon Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10 a.m. and 6 p.m. Kiryat Meah, Tel. 623261.  
 \* New Israel Films -  
 1. Latest Israel films weekdays at 12 noon at Keren Hayaron Hall, Jewish Agency Building, Jerusalem. Admission free.  
 Jerusalem Biblical Zoo, Schmeller Wood, Nomena, Tel. 26226, 7:30 a.m.-8:30 p.m.  
 Special Synagogue Tour, Egged Tours office, Central Bus Station, 2 p.m. Friday.  
 Traditional Synagogue Tour, United Tour office, King David Hotel Annex, 2 p.m. Friday.  
 Once Shabbat, Weekly Portion, Community Singing (in English) Hechal Shlomo 5 p.m. (admission free), Friday.  
 Van Lee's studio, new color poster map, hand-drawn from 287,000 individual photos, shows every single building, street, and wall maps at gift and bookstores everywhere.  
 "A Stone in David's Tower" - Sound and Light Show in Jerusalem. Text: Yehuda Haegrah, Directed by Pierre Arnaud and Arnon Adar. Music: Noam Sherif. Every evening except Friday, 7:30 a.m. to 10 p.m. in English and Hebrew; 10 p.m. added show in English on Mon., Tues., Wed., and Sat. evenings; 10 p.m. in French on Sun. and Thurs. evenings only. Tickets: Jerusalem agencies and Citadel evening box office. Please come dressed warmly.

**Transportation** - by public buses 26, 28, 79, 89. Free transportation on Mondays and Wednesdays from hotels: 6:30 a.m.-Tadour, Sharon, Arcadia, Valdor, 10 a.m.-Sheraton, Ramat Aviv, Samuel, Astor, Dan, Park, Daborah, Adiv; Ami Blanton, Harel. For further details Tel. 416111. Public Relations Dept.  
 Bar-Ilan University: daily for free transportation please call public relations, Tel. 24449.  
 Hittite - Tel Aviv: H. Stern's duty-free jewelry, international guarantee, Government-approved.  
 OIT Israel: for visits, please contact: OIT Tel Aviv, Tel. 762212; OIT Jerusalem, Tel. 233876; OIT Haifa, Tel. 64937; OIT Netanya, Tel. 22922.  
 National Religious Women's Organization: Hittite and Hittite Hittite Women in Israel, 186 Ten Givrol, Tel Aviv, Call - Tel Aviv, 444151, 789922; Jerusalem, 4920, 9232.  
 Hittite Hittite Pioneer Women: Courtesy tours Sunday through Thursday, 9 a.m. Tel Aviv, Hittite Hittite, 24 Rehov Arlozorov, Tel. 24111; Jerusalem, Beit Elshiva, Ithov Elzar Hittite, Kalamon, Tel. 31616; Haifa, Library Center, 14 Rehov Zahal, Kiryat Elizer, Tel. 62274.  
 Hittite Women's Organizations of America and Canada, 16-19 Rehov Dov Hittite, Tel Aviv, call Tel. 52257, 24105.

**ARRIVANTS' HOUSE**, 24 U.N.O. Ave., Exhibition of Rachel Ariel-Tubin, Sara Shifro and Michal Orbach. Open daily, 10 a.m.-1 p.m., 4-7 p.m., except Friday, Saturday 10-2.  
**Hadassah Club**, Youth Alitya office, 299 Rehov Hamaingim, Tel. 42461, 64878.  
**Dany Sharon Institute of Urbanology**, 102 Yassad, Haifa. Exhibition on Zurich, its history and development.  
**DEROYOT**  
 Wetmann Institute of Science, conducted tours, Sun. to Thurs. 11 a.m. and 2:30 p.m.; Friday 10:30 a.m. only; starting from the lobby of the Charles Clore International House.  
**SATURDAY**  
**JERUSALEM**  
 Organ Music by Philip Rogee every Saturday, 11:30 a.m. Y.M.C.A. Auditorium, Public Welcome.  
 Melave Malka, 8:30 p.m. at Hechal Shlomo, 55 Rehov King George.

**TEL AVIV**  
**HISTORICAL MUSEUM**, 26 Rehov Bialik  
 Visiting hours: 9 a.m.-2 p.m.; Wednesday, 9 a.m.-1 p.m., 4-7; Friday, 9 a.m.-1 p.m.  
 Closed on Saturday and holidays

## This week at the Tel Aviv Museum

**THE NEW BUILDING (27-29 Sd. Shaul Hameleah, Tel. 267361)**  
**NEW EXHIBITION**  
 Marcel Janco - Retrospective and Dada (Zacks Hall)  
**EXHIBITIONS**  
 Israeli Painting and Sculpture - (Meyerhoff Hall)  
 Picasso: 200 Graphic works (Hall No. 3)  
 Kinetic Art (Ezra Hall)  
**THE MUSEUM COLLECTIONS (Jaglom Hall)**  
**GUIDED TOURS:** English: daily at 11:30 a.m. (except Sat.)  
**LIBRARY:** The Helena Rubinstein Art Library is open Sun.-Thurs., 10 a.m.-1 p.m., 4-7 p.m., Fri. 10 a.m.-1 p.m. (New Building)  
**THE HELENA RUBINSTEIN PAVILION**  
 8 Rehov Tarsat, Tel. 26796  
**NEW EXHIBITION: ENDELS NEMES (STOCKHOLM)**  
 Paintings - Collages - Mixed Media - Graphic works  
**EVENTS (Marty Kaufmann Hall, New Building, at 8:30 p.m.)**  
**CONCERT**  
 Sat., June 10  
 Laszlo Vizez - Cello, Iona Vizez - piano (Bach, Kodaly, Martini, Brahms)  
**FILMS**  
 Mon., June 12  
 Los Desarraigados (Mexico - 1958) Director: Gilberto Gascon. With: Pedro Armendariz, Adriana Wajter. (Golden "Menorah" Award - Mexico) (Eng./Heb./transl.). Short film: "Tlatilco - (Mexico)  
**CONCERT**  
 Tues., June 18  
 (in cooperation with Instituto Italiano di Cultura) Alberto Pomeranz (Italy) - piano. (Rosini, Busoni, Casella, Mussorgski).  
**LECTURE (in Hebrew)**  
 Wed., June 14  
 Marc Shepe: The Fantastic World of the Painter Endre Nemes (in connection with the Endre Nemes exhibition at the Helena Rubinstein Pavilion)  
**CONCERT**  
 Thurs., June 15  
 "New Immigrants" Series. Ewa Strauss-Marko - violin, (new immigrant from Poland; Barbara Malve - piano. (Benallie, Vitali, Schumann, Szymanowski, Penderecki, and others)  
 Tickets to all events available at the New Building. For concerts also at Union, 118 Rehov Dizengoff, and from Music Supplies, 1 Rehov Brenner.  
**Visiting Hours (both buildings):** Sunday, Monday, Wednesday, Thursday: 10 a.m.-1 p.m., 4-7 p.m.; Tuesday: 10 a.m.-1 p.m., 4-7 p.m.; Friday: 10 a.m.-2 p.m.; Saturday: 10 a.m.-1 p.m.  
**ENTRANCE FEE:** IL2 (the ticket allows entrance to both the New Building and the Helena Rubinstein Pavilion).

# MUSEUM HAARETZ TEL-AVIV

**RAMAT AVIV**  
**GLASS MUSEUM**  
**KADMAN NUMISMATIC MUSEUM**  
**CERAMIC MUSEUM**  
**MUSEUM OF ETHNOGRAPHY AND FOLKLORE**  
**MUSEUM OF SCIENCE AND TECHNOLOGY**  
**TEL QASILE EXCAVATIONS**  
**NECHUSTAN PAVILION - TIMNA EXCAVATIONS**  
**ALPHABET MUSEUM**  
**LASKY PLANETARIUM**  
 Daily presentation from 11:30 a.m., Tues., also at 7:15 p.m. Closed on Saturday and holidays  
**Y A F O, 10 Rehov Mifratz Shlomo**  
**MUSEUM OF ANTIQUITIES, TEL AVIV-YAFO**  
 visiting hours: Sun., Mon., Tues., Thurs.: 10 a.m.-5 p.m.  
 Wed.: 10 a.m.-8 p.m.  
 Fri.: 10 a.m.-1 p.m.  
 Saturday and holidays: 10 a.m.-2 p.m.  
**TEL AVIV**  
**HISTORICAL MUSEUM, 26 Rehov Bialik**  
 Visiting hours: 9 a.m.-2 p.m.; Wednesday, 9 a.m.-1 p.m., 4-7; Friday, 9 a.m.-1 p.m.  
 Closed on Saturday and holidays

## the israel museum, jerusalem THIS WEEK AT THE MUSEUM

**Sunday, June 11, 1972, 8:30 p.m.**  
**LECTURE (English with slides)**  
 Prof. Udo Kullerman (U.S.A.)  
 "Bauhaus and Expressionism 1919-24" Under the auspices of the German Cultural Centre, Tel Aviv  
 Free Entry  
**EXHIBITION OPENING**  
 Tomb Offerings from Gezer  
 Friends of the Israel Museum are cordially invited  
**ART FILM CLUB**  
 "Bonnie and Clyde" (U.S.A., 1967)  
 Directed by Arthur Penn, With Warren Beatty, Please buy tickets in advance; Tuesday: sale to members only  
**Eighth LECTURE (Heb. with slides)**  
 In the series: "Ancient Cities in Eretz Israel"  
 Arad: a city five thousand years ago" Mrs. Ruth Amiran  
 Tickets: members: IL1.-  
**EXHIBITIONS**  
 Sculptors as Draughtsmen and Printmakers (Goldman-Schwartz Hall)  
 Jules Pascin: Watercolours and Drawings from the Museum's Collection (Cohen Hall)  
 "People" - seen through the eyes of the photographer Anna Rivkin-Brick (Library Hall)  
 Sculpture Games (Youth Wing and Ida Crown Plaza)  
 Puppets, Toys and Children's Work (Youth Wing)  
 Tomb Offerings from Gezer (Rockefeller Museum) from June 14.  
**SPECIAL EXHIBIT**  
 Urartian Bronze Belt, 7th century B.C.E.  
**YOUTH WING**  
 July Open Studio - Sun., Mon., Wed., Thurs., 2:30-5 p.m.  
 Participation 1-4 times a week, IL15-IL60 per month.  
 Registration - at Youth Wing until end of June and according to vacancies.  
 Registration for 1972/3 classes; at the end of July and in August.  
 Guided tours through Sculpture Games - daily 10 a.m.-1 p.m.  
 Requests by telephone 34221 (270).

**SUNDAY!**  
  
**Sheraton Hotel's Famous Sunday Night Buffet**  
 Enjoy Sheraton's generously loaded Buffet tables - eat as much as you can - and after dinner visit the Magic Carpet Night Club. One all inclusive price: IL35. - (including taxes).  
 On the programme:  
 ★ **VERONIQUE MULLER**  
 Star of the Swiss Grand Prix Hong Festival Eurovision 1972  
 ★ **JOHNNY BUFFALO**  
 and his Italian orchestra  
 ★ **FIVE METRONOMES**  
 Magic Carpet dance band  
 Every Wednesday at 8 p.m. Fashion Show, Tea, and the Full Night Club programme.  
 Every Saturday at 5 p.m. afternoon Tea-dance and the full Night Club programme (IL10 per person, incl. taxes)  
**Sheraton-Tel Aviv Hotel**  
 27 Rehov Hamaingim, Tel Aviv

**SOVA 8**  
**RESTAURANT KOSHER**  
 3 Rehov Hahlatadrut, Tel. 222266, 221395, Jerusalem  
 Self-Service and Dairy Cafeteria  
 For Saturdays and Holidays please make your arrangements in advance.

**HABOUB CITADEL CAESAREA**  
 Top of the Citadel old port of Caesarea on the pier  
**FISH RESTAURANT**  
  
**MY BAR**  
 American Bar and Restaurant  
 6 Rehov Hittite, Tel. 224834, Jerusalem  
 Open 9 p.m.-2 a.m. except Friday  
 Every day "Happy Hour"  
 "Playboy" says: the best Martini in the Middle East.

**היאטרוניקה**  
**Habitnah**  
 THE TESTAMENT OF A DOG  
 Comedy  
 Tel Aviv, Large Hall  
 Sat., June 10, 8:30  
 Wed., June 13, 8:30  
 Thu., June 14, 8:30  
 Premieres  
**THE ROCKFELLER FAMILY**  
 Comedy  
 Tel Aviv, Small Hall  
 Mon., June 12, 8:30  
 Tue., June 13, 8:30  
 Wed., June 14, 8:30  
**MR. HENRI'S INDEPENDENCE NIGHT**  
 Tel Aviv, Small Hall  
 Sat., June 10, 8:30  
 Mon., June 11, 8:30  
**THE GYMNIES OF JAFFA**  
 Comedy, June 11  
 Tel Aviv, Large Hall  
 Sat., June 17, 8:30  
 Last Performance  
**The Cameri Theatre**  
 THE PRISONER  
 SECOND AVENUE  
 Comedy  
 Tel Aviv, June 10  
 Mon., June 11  
 Haifa, June 12  
 Mon., June 12  
 Jerusalem, June 12  
 Tues., June 13  
 Tel Aviv, June 13  
 Wed., June 14  
 Haifa Theatre Performance  
**HAFETZ**  
 "A very sad and funny play"  
 M. Kahanovsky  
 The Jerusalem Post  
 Sat., June 10  
 Haifa, Sun., June 11  
 Tel Aviv, Cameri Mon., June 12, 8:30  
 Tue., June 13, 8:30  
 In cooperation with Cameri Theatre  
 THE PRISONER OF SECOND AVENUE  
 Haifa, June 12  
 Mon., June 13  
 Tue., June 13  
 Cameri Performance  
 YOU CAN'T TAKE IT WITH YOU  
 Haifa, June 12  
 Mon., June 13  
 Tel Aviv, June 13  
 Last Performance  
 Join the file of theatre goers.

**BURGER RANCH**  
 THE QUICK AMERICAN STYLE "FAST FOOD" TAKE-A-WAY  
  
 Enjoy exclusive Char Broiled Minute Steaks, Shishlik and Burgers. Chicken Delights, Hero Suggestions, London Fish'n Chips, Toast Treats, Waffles, Soft Servis and many more exclusives.  
 Open 7 days a week, from morning till midnight.  
 21a Ben Yehuda cor. Shelom Aleichem, Tel Aviv, Tel. 57365

**Inbal Dance Theatre**  
**NEW PROGRAMME**  
 Jerusalem, The Khan, Cameri Programme, Wed., June 14, 8:30  
 Tel Aviv, Beit Arlozorov (Ohel), Thurs., June 15, 8:30  
 TICKETS AT AGENCIES  
 Holon, 4 Weizmann Square, Tel. 844855, 844788.

**NOONDAY CONCERT**  
 the Bar Ilan University orchestra and choir  
 Sunday, June 11, 1972, 1:00 p.m. at the Schiller Auditorium  
 The orchestra conducted by **JOSEF FRIDLAND**  
 The choir conducted by **JOSEF FRIDLAND**  
 1. URSI SHARVIT  
 2. Moser: 5 Country Dances from Don Giovanni  
 3. Prokofiev: Overture on Jewish themes  
 4. Tolmancov: Suite in A minor for flute and orchestra  
 1. A. Casareto: "Chibol Chibol" A prayer from Synagogue  
 2. A. Haidas: A. "Me'imata" B. Shoshna Dvarim Both texts from the Mishnah  
 3. Handel: excerpts from Judas Maccabeus  
 Soloists: Moshe Berlin - clarinet  
 Dvora Horowitz - flute  
 Ziva Kikoni - piano and cimba-le-continuo  
 Tickets at IL2.00 are available at the auditorium before the concert.

**Sheraton-Tel Aviv Hotel**  
 27 Rehov Hamaingim, Tel Aviv

**JUNIOR PAINTERS and PRINTERS CLUB PANORAMA GARDEN**  
 July and August Age groups: 7-12. Apply Tel. 82207, Haifa, 8 a.m.-1 p.m.

**CUSCUS**  
 Fresh fish  
 Rich oriental cuisine  
**TRIPOLI RESTAURANT**  
 27 Rehov Hamaingim, Tel Aviv

**HAIFA THEATRE HEFETZ**  
 Saturday, June 16, 8:30  
**A CITY PRESENTS ITSELF EXHIBITION OF THE MUNICIPALITY OF VIENNA**  
 at the foyer of the Jerusalem Theatre  
 Official opening Sunday, June 11 at 8 p.m. (by invitation only).  
 From June 21 to June 28 open for the public:  
 Sun. to Thurs. 10 a.m.-1 p.m., 4-7 p.m.  
 Friday 10 a.m.-3 p.m.  
**VIENNESE MUSIC** at public's request. Sunday to Thursday 4-7 p.m.  
**VIENNESE COFFEE** and pastry at the theatre-canteen.  
 Programme of VIENNESE Operettas with members of the state and folk opera and Orchestra from Vienna.  
 Sunday, June 11 at 8:30 p.m.

**PESACHKE BURSTEIN LILLIAN LUX**  
 WITH A SELECTED GROUP  
 Musical direction: S. BREZOVSKI  
**IN THE MUSICAL COMEDY**  
**MAIN REBETZ FUN BNEI BRAK**  
 FESTIVE PREMIERES  
 Kiryat Motzkin, Orot, Fri., June 9, 8:45  
 Tel Aviv, ZOA House, Sat., June 10, 7:15 and 9:30  
 Tel Aviv, Ohel Shem, Sun., June 21, 8:30  
**GALA PERFORMANCE**  
 Tickets at agencies and at box offices on night of performance.

## "A STONE IN DAVID'S TOWER" Sound and Light Show in Jerusalem

Text: Yehuda Haegrah. Directed by Pierre Arnaud and Arnon Adar. Music: Noam Sherif. Every evening except Friday and eve of Holidays in the Citadel (David's Tower) near Jaffa Gate. 7:30 p.m. in Hebrew; 8:45 p.m. in English; 10 p.m. added show in English on Mon., Tues., Wed. and Sat. evenings; 10 p.m. in French on Sun. and Thurs. evenings only. Tickets: Jerusalem agencies and Citadel evening box office. Please come dressed warmly.

**HOLON RESIDENTS**  
 Daily tours in luxury buses  
 Jerusalem - Galilee - Eilat - Sinai - Sharm e-Sheikh  
 Explanations in English, French and Yiddish.  
 Holon, 4 Weizmann Square, Tel. 844855, 844788.

**Blood & Tears**  
  
**HAIFA, ARNON**  
 Thursday, July 6  
**JERUSALEM** BINYENI HA'ODMA, Saturday, July 8  
**TEL AVIV**, MANN AUDITORIUM, Monday, July 10  
 Tickets: TEL AVIV - Bece; HAIFA - Garber; JERUSALEM - Cahana and other agencies.

